Choong Mun-keat (Wei-keat)

The Fundamental Teachings of Early Buddhism
A comparative study based on the Sūtrāṅga portion of the Pāli Saṃyutta-Nikāya and the Chinese Saṃyuktāgama

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FOREWORD

Unlike many publications whose titles contain the words "Early Buddhism," this book can legitimately purport to be concerned with Buddhism as it was before the schisms (beginning about a century after the Buddha's death) whereby the tradition divided and subdivided into many different schools.

All too frequently one finds that an author who claims to be investigating early Buddhism is actually investigating Pali Buddhism. The view that the Pali canon is the only reliable basis for a study of the early development of Buddhist teachings is still widely held. But, as is pointed out in the first chapter of this book, a study based exclusively on the Pali canon is in fact a study of one particular Buddhist school. Despite the claim implicit in the appropriated title, Theravāda, Pali Buddhism is just one of the many schools (said to have numbered eighteen) into which the Buddhist tradition had divided by the time the various versions of the canon were first written down. It is not necessarily more representative of early Buddhism than the other schools produced by the schisms.

There is, admittedly, a good reason for the heavy reliance usually placed on the Pali canon: this is the only canon in which all four of the principal nikāyas/āgamas (sutra collections) are preserved intact and in an Indic language. However, the canons of the other schools are not entirely inaccessible; though the Indic source texts have been largely lost, there exist complete Chinese translations of all four āgamas. It is true that these translations were done by different hands and at different times (during the fourth and fifth centuries), and that they represent not a single Buddhist school but at least three different schools. Nevertheless they are indispensable sources for the study of early Buddhism. As is gradually being recognised in Buddhist studies, any attempt to explore the teachings of early Buddhism requires that the accounts contained in the Pali sutras be compared with the parallel accounts found in the Chinese counterparts of those sutras.

Such a comparative study is what CHOONG Munkeat presents in this book. His research is based on the major part of the Pali Saṃyuttanikāya (SN) and its counterpart in the Chinese canon, a translation of a now lost Sanskrit Saṃyuktāgama (SA). The Chinese SA text, thought to be either Sarvāstivādin or Mūlasarvāstivādin, is systematically compared with the Pali SN, with a view to determining which elements of doctrine are shared by the two texts/schools and which are unshared. Choong rightly sees this procedure as providing a basis for assessing the likelihood that any particular element of doctrine was present in the common ancestral collection from which the two extant texts are presumably descended.
Unless there has been borrowing between the two branches in question (the Sarvāstivādin and the Vibhajyavādin), it is likely that shared elements of doctrine date from the period before the division that produced those two branches, and that unshared elements developed subsequently in one branch or the other.

The comparison covers that portion of SN and SA which is identifiable as sūtra-aṅga, the first of the nine (or twelve) aṅgas or categories into which the Sūtrapitaka contents are traditionally said to be classifiable. The remainder of SN/SA, not dealt with in this book, evidently belongs to the second and third aṅgas, namely geya (mixed prose and verse – the Sagāthavagga of SN) and vyākaraṇa (detailed explanation – including sutras delivered by Śāriputra and other prominent monks). This focus on the sūtra-aṅga portion means that the book deals exclusively with those sāṃyuktas that are defined by their doctrinal content. It gives the study a natural coherence and consistency, since the material dealt with is already grouped by doctrinal topic in a fairly logical sequence.

In thus taking account of the aṅga classification, the author is giving due recognition to the work of the eminent Chinese scholar-monk, Yin Shun. Though little known to Western scholarship, Yin Shun’s findings regarding the structure and significance of SN/SA deserve close attention, and the emphasis laid on those findings in the present book is appropriate. Briefly put, Yin Shun’s claim is that the distribution of the sutras into four nikāyas/āgamas did not take place at the First Council; initially the sutras were grouped in a single collection, whose structure is largely preserved in the extant SN and SA. The other three principal nikāyas/āgamas were developed subsequently, probably at the Second Council, in response to a substantial increase in the number and size of the remembered sutras that had taken place during the intervening century. These conclusions are based in large part on a demonstration that the contents of SN/SA fit the first, second, and third categories in the traditional aṅga classification (sūtra, geya, vyākaraṇa), i.e. that SN/SA is structurally archaic. It follows that SN and SA are of special significance both historically and doctrinally – which helps explain why the author of the Yogācārabhūmiśāstra saw fit to include in his great treatise a lengthy commentary on the sūtra-aṅga portion of SA.

The above considerations enhance the significance of the present study, based as it is on the sūtra-aṅga portion of the extant SN and SA. When Choong Munkeat first indicated to me his interest in doing such a comparative study for a PhD dissertation, I immediately welcomed the proposal. Conscious of the value of THĪCH Minh Chau’s earlier comparative study of the Pali Majjhimanikāya and the Chinese Madhyamāgama, I encouraged him to proceed with the project and gladly took on the role of
supervisor. I was well pleased with the resulting dissertation, and I now particularly welcome its publication in Harrassowitz's prestigious Beiträge zur Indologie series.

Readers with an interest in the teachings of early Buddhism will find in this work a wealth of relevant data. The sections translated from the Chinese SA represent, in most cases, the first appearance of this material in a Western language; and the arrangement according to saṃyuktas will make for easy reference by anyone wishing to undertake more detailed research into particular doctrines. On matters of doctrine the study reveals a high degree of agreement between the two source texts, but also some significant areas of disagreement. The implications of these findings have yet to be fully worked out. What has, however, been demonstrated beyond doubt is the usefulness of the comparative method adopted, and hence the indispensability of the Chinese texts in any study of early Buddhist teachings.

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This book originated as a doctoral dissertation submitted in 1998 to the Department of Studies in Religion at The University of Queensland. It expresses my personal spiritual and academic interest in seeking out “the original teachings of the Buddha”.

That interest began when, as a Buddhist monk, I was studying in Buddhist institutes in Taiwan during the period 1979 to 1981. It was then that I realised for the first time that the various existing traditions of Buddhist doctrine and practice are not entirely true to the teaching of the historical Buddha, and that in some cases they are actually misleading. The most important aspect of my Buddhist intellectual training in Taiwan came from reading the works of Yin Shun. That made me gradually realise what kinds of research methods and languages I had to master in order to study, understand, and eventually teach regarding the Buddhist teachings in which I was so deeply interested. Then began my long, difficult but rewarding personal journey. I went to Paramadhamma Buddhist Institute to study Pâli (Kelaniya, Sri Lanka, 1982); completed a BA in the Faculty of Buddhist Studies at Komazawa University (Tokyo, 1990) and an MA in the Department of Studies in Religion at The University of Queensland (1994); and was then able to focus on my particular area of interest by entering the PhD research environment.

This book presents a comparative examination of the main teachings contained in the Sūtra-āṅga portion of the Pâli Samyutta-nikāya (SN) and its Chinese counterpart, Saṃyuktāgama (雜阿含經 Za-ahan-jing) (SA). The SN and SA are essentially two different versions of the same collection of discourses. This study builds on the work of Yin Shun, which demonstrates the historical importance of SN/SA in the formation of the early Buddhist canon. In particular, it is based on Yin Shun’s recognition of the three-āṅga structure of SN/SA, and of the status of its Sūtra-āṅga portion as of prime importance in the historical formation of this nikāya/āgama, and as containing the most fundamental teachings of the Buddha. The aim of this research is to reveal and clarify the similarities and differences between SN and SA, with regard to the principal Buddhist teachings contained in their Sūtra-āṅga portion. It is pointed out that SN/SA particularly lends itself to such study because of its organisation into collections, or saṃyuktas (P. saṃyutta, Ch. xiangying 相應), each of which is made up of discourses dealing with a specific doctrinal topic. For example, the Khandha-Saṃyutta of SN and its counterpart, Yin Xiangying (陰相應) of SA, deal with the important topic of the five aggregates (khandhas).
After presenting, in Chapter 1, an overall picture of the structure of SN-SA, particularly its Sūtra-aṅga portion, the book goes on to examine, in succeeding chapters, the following major doctrinal topics: the five aggregates (khandha), the sense spheres (saḷāyatana), feeling (vedanā), the realms of nature (dhātu), causal condition (nidāna), and the path (magga, bojjhaṅga, etc.).

The comparative study of the two versions (SN and SA) finds them to be largely in agreement on essential points, but also reveals some significant areas of disagreement. This is seen as demonstrating the importance of the methodological principle employed here. It supports the assertion that any attempt to identify the teachings of early Buddhism should not be based on the Pāli texts alone, but should entail comparative study of the Pāli texts and their Chinese counterparts.

I would like here to express my deep gratitude to the many people in Malaysia and Singapore who gave support to my study in Australia, in some cases over a long period of time. They include: the late Venerable Master Xiu-jing (修靜) of Foguang Monastery (佛光精舍); Ven. Miao-sheng (妙勝), Ms. SUN Jin-lian (孫金蓮) and her family of Agama Buddha Da-Bei-Lian-She (佛教大悲蓮舍); Ven. Hui-siong (慧雄), Ven. Yuan-zhen (圓振), and Ven. Chuan-guan (傳觀) of Lian-Chee-Kek Buddhist Temple (蓮池閣寺); Ven. Fa-zhao (法照) of Golden Pagoda Buddhist Temple; Mr. Lim Zhiyuan (林志源); Mr. Seah Wong-chi (謝汪智); Ms. AW-YONG Mui-yin (欧阳梅英) and her family and friends; Ven. Wei-seng (唯成) of Chook Lim Sean Si (竹林禪寺); Ven. Ri-heng (日恒) of Kek Lok Si (極樂寺); Ven. Wufeng (悟峰); Ven. Ming-yi (明義) of Foo Hai Ch'an Monastery (福海禪院), secretary of the General Singapore Buddhist Federation and chairman of Ren Ci Hospital; Ven. Zhen-ding (真定) of Fa Hua Monastery (法華禪寺); Ven. Pu-zhen (普振); Ven. Wei-yan (惟蓮) of Shuang Lin Monastery (雙林寺); Ven. Wei-yi (唯宜); and many other friends and devotees too numerous to list here. Without their support I would not have been able to work single-mindedly to complete this study.

I would also like to acknowledge gratefully the help of my supervisor, Associate Professor Dr. Roderick S. BUCKNELL, of the Department of Studies in Religion and the Department of Asian Languages and Studies, at The University of Queensland. He spent many hours carefully checking my drafts, and suggested many improvements in style and presentation. Without his academic support this study could hardly have been completed in its present form.

The appearance of my dissertation as a book in the Harrassowitz series “Beiträge zur Indologie” is due to the help of the series editor, Professor Dr. Konrad MEISIG, of the Institut für Indologie at Johannes Gutenberg-
Universität, Mainz. I would like to express here my gratitude for his support of my academic work.

It is my hope that this book not only will serve as a source of detailed comparative material on SA/SN for scholars interested in early Buddhism, but also will contribute to happiness, peace, and understanding for individuals and in the world.

Wei-keat (CHOONG Mun Keat)
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ABBREVIATIONS

AN  Aṅguttara-nikāya
BSOAS  Bulletin of the School of Oriental and African Studies
CSA  雑阿含經論會編 [Combined Edition of Sūtra and Śāstra of the Saṃyuktāgama]
DA  Dīrghāgama 長阿含經
DN  Dīgha-nikāya
EA  Ekottarāgama 增—阿含經
FSA  SA in Fugoung Tripiṭaka 佛光大藏經
MA  Madhyama-gama 中阿含經
MN  Majjhima-nikāya
NAWG  Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse
SA  Saṃyuktāgama 雑阿含經
SN  Saṃyutta-nikāya
Sn.  Sutta-nipāta
P.  Pāli
PED  Pali-English Dictionary (ed. by RHYS DAVIDS & STEDE)
PTS  The Pāli Text Society, London.
“RESA”  “雜阿含經部類之整編” [“Re-edition of the Grouped Structure of SA”], an article in CSA
Skt.  Sanskrit
T  Taishō Tripiṭaka 大正大藏経 or Taishōshinshū-Daizōkyō 大正新修大藏経 (ed. by J. TAKAKUSU and K. WATANABE, 1922-1934)
  = “is/are the counterpart(s) of . . .”
INTRODUCTION

The principal textual source for any study of early Buddhist teachings is the four Nikāyas/Āgamas (collections), which form the core of the Sūtra-piṭaka or “Basket of Discourses”. One of the four, the Saṁyutta-nikāya/Saṁyuktāgama or “Connected Collection”, can be shown to be of particular value as a source of information on fundamental Buddhist teachings. It is the subject of the present study, which is a comparative examination of the Sūtra-āṅga portion¹ of the Pāli Saṁyutta-nikāya and its Chinese counterpart, Saṁyuktāgama (雜阿含經 Za-ahan-jing).²

The Pāli Saṁyutta-nikāya (abbreviated SN) and the Chinese Saṁyuktāgama (abbreviated SA) are, roughly speaking, two different versions of the same collection of suttas/sūtras or discourses. SN is the version preserved in Pāli language within the Tāmraśāṭīya school (the self-styled Theravāda), which was formerly active in western India (the region of Ujjēna), and which still flourishes in Sri Lanka and southeast Asia. The Chinese SA is a translation from Sanskrit of the version preserved within the Sarvāstivāda, a school which was formerly active in northern India and Central Asia, but which has long been extinct. Although broadly similar in structure and content, these two texts also display differences, which presumably reflect, at least in part, doctrinal differences between the two schools. Comparison of these texts therefore promises to throw some light on those doctrinal differences. It may be expected to help reveal which teachings are common to the two traditions and which are unique to the one or the other. This should help make it possible to identify which teachings belong to the period before the two traditions diverged, and which are purely sectarian.

Within Buddhist studies, research into “early Buddhism” is usually based only on the Pāli texts. Naturally, the Pāli texts are important sources for such research; however, the Pāli canon, as the scripture of the southern Buddhist tradition, represents only one of the many early Buddhist schools. If one considers only Pāli sources and does not compare them with the Chinese versions, then one is studying Pāli Buddhism, not early Buddhism. Both the Pāli and the Chinese versions of the Nikāyas/Āgamas are sectarian texts. For the study of early Buddhism it is essential to pay attention to both

¹ Sūtra-āṅga is discussed in section 2 on pp. 7-11.
² The pinyin transcription is used for Chinese, except where a name or title is already well established in some other form. For Japanese the Hepburn system is used, with the same proviso.
these versions. The present study of the fundamental teachings of early Buddhism is based on the Pāli SN and the Chinese SA, representing the two main branches within the Sthavira tradition. To clarify this point and thereby reveal the significance of this study, some historical and textual background is necessary.

1. Historical background

The historical period most relevant to this study is the first five centuries of Buddhism, i.e. the fifth to first centuries BC. That interval, which concludes with the full emergence of the opposition between Mahāyāna (Great Vehicle) and Hīnayāna (Small Vehicle), can be recognised as comprising three periods:^3

(1) Original Buddhism: The forty-five year period of the Buddha's teaching activity. The life of the Buddha (eighty years) is uncertainly and approximately dated to 508-428 BC.^4

(2) Early Buddhism: The period from the death of the Buddha up to the first schism of the Sangha (the monastic community) into two main branches, the Mahāsāṅghika and the Sthavira, dated about 428-300 BC.^5 This period saw the convening of two Saṅgha councils (saṅgīti), the first at Rājagṛha (Pāli: Rājagaha, today's Rājgir) shortly after the death of the Buddha, and the second at Vaiśāli (P. Vesāli), 100 years later.^6 These two councils were convened by leading monks to determine the Buddha’s teachings under the headings of Sūtra or Dharma (teaching) and Vinaya.
Historical background

(rules of the Saṅgha). Only these two councils are recognised in common by all schools of "Sectarian Buddhism" (the third period; see below). They belong to the period before the schism that began the period of Sectarian Buddhism. The present Sūtra and Vinaya pīṭakas, i.e. the extant collections of teachings and Saṅgha rules, are sectarian texts; however, their essential form (structure) and content, recognised in common by all schools of Sectarian Buddhism, were certainly established in the period of Early Buddhism.7

(3) Sectarian Buddhism or the period of Early Buddhist Schools: This refers to the period from the first schism of the Saṅgha into two main branches (Mahāsaṅghika and Sthavira), through the development of various schools (traditionally numbering eighteen) by further schism within these two branches, up to but not including the emergence of the early Mahāyāna. It is dated about 300 BC to 100 BC.8

The first schism occurred not long after the second council; it arose mainly out of differences over certain Vinaya rules.9 Following this first schism, a further division within the Sthavira branch yielded the Sarvastivāda and Vibhajyavāda schools. A council, called the "Third Council" in the tradition of Pāli Buddhism, was held in 251 BC at Pātaliputra (modern Patna) under the patronage of the emperor Aśoka (reigned c. 268-232 BC),10 in order to establish the identity of the Vibhajyavāda.11 Subsequent subdivision within each of these two sub-branches led to the numerous Sthavira schools. One of the Vibhajyavāda schools became the Tāmraśāṭiya,12 which early established itself on Sri Lanka. Although it calls itself Theravāda (Skt. Sthaviravāda) "the Teaching of the Elders" or Vibhajjavāda (Skt. Vibhajyavāda) "the Distinctionist Teaching", the Tāmraśāṭiya is actually a sub-school of the Vibhajyavāda, which in its turn is a derivative of the Sthavira or "Elder" branch.13 It is here called Pāli Buddhism. The Sarvastivāda is also a derivative of the Sthavira. Thus, both

8 Ibid., pp. 868-869; Yin Shun, History, p. 45.
10 Nakamura, pp. 91, 93-94.
12 Also called Tāmaraparṇi or Tāṃbapa[m]ṇaka, referring to the Buddhist sect or monks of Tāmaraparṇi (P. Tāmaraparṇi = Lāka, Siha; i.e. today's Sri Lanka). Cf. Lamotte, pp. 120, 301-302, 526, 536, 547, 786; Yin Shun, History, p. 45.
Pāli Buddhism and Sarvāstivāda belong to the Sthavira branch of Sectarian Buddhism; the other main branch was the Mahāsaṅghika. The relationship of these various schools to one another, and to the main historical events of the first five centuries, may be depicted diagrammatically as in the following figure.14

14 Yin Shun, History, p. 45; Cf. Lamotte, pp. 517-548; Nalinaksha Dutt, Buddhist Sects in India (K. L. Mukhopadhyay, Calcutta, 1970; reprinted Motilal Banarsidass, Delhi, 1978), pp. 48-56; André Bareau, Les Sectes Bouddhiques du Petit Véhicule (Ecole Française d’Étrême-Orient, Paris, 1955), p. 30; Nakamura, Indian Buddhism, pp. 99-103; and Nakamura Hajime, 仏教語大辞典Bukkyōgo Daijiten [Great Dictionary of Buddhist Terms] (Tokyo Shoseki, Tokyo, 1989), p. 1184; Hirakawa Akira, A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna (tr. and ed. by Paul Groner) (Motilal Banarsidass, Delhi, 1993), pp. 112-116. There is some disagreement about the pattern and timing of the various divisions. Also, there is inconsistency in the names of some of the schools; e.g. Kaukkutika (also Kaukuṭika, Kukkuṭika, Gokulika); Caityaśaila (Caityavāda, Cetiyaśaila, Caitika); Purvaśaila (Pubbaseliya, Uttarāśaila); Sammatiya (Saṃmattiya); Śaṅdagiriya (Śaṅdagarika); Kāśyapīya (Suvarṣaka); Tāmraśatīya (Tāmraśātīya), etc.
Historical background

The First Five Centuries of Buddhism

c. 508 BC
Birth of the Buddha

The Period of Original Buddhism

c. 473 BC
Enlightenment of the Buddha

c. 428 BC
Death of the Buddha

The Period of Early Buddhism (unified Saṅgha)

c. 428 BC
First Council

c. 328 BC
Second Council

The Period of Sectarian Buddhism

c. 300 BC
(First Schism)

Mahāsaṅghika

Sthavira

(Second Schism)

Ekavyāvahārika
Lokottaravāda
Bahuśrutīya
Prajñaptivāda
Kaukkutīka

Sarvāstivāda
Vibhajyavāda\(^{15}\)

(Further Schism)

Caityasālīla
Pūrvaśālīla
Aparaśālīla
Rājagiriya
Siddhārthika

Vātsīputrīya
Sammatīya
Dharmottarīya
Bhadrayāniya
Ṣaṇḍagārīya

Mahīśāsaka
Kāśyapīya
Dharmaguptaka
Tāmraśāṭīya

Mahīśasaka
Kāśyapīya
Dharmaguptaka
Tāmraśāṭīya

Mahāśūnyatāvāda
Saṃkrāntika
Sautrāntika

(Further Schism)

Each school appears to have had its Tripitaka or "Three-baskets", comprising Sūtra, Vinaya, and Abhidharma. Most of these texts were early converted from various Prakrits (Middle Indo-Aryan dialects) into "Buddhist Sanskrit". However, the Tāmraśāṭṭṭya school's version of the Tripitaka has been preserved in a Prakrit, the so-called Pāli (literally, "text"), which is based on a dialect from the region of Ujjēna (Ujjayanī), capital of Avanti, in western India.¹⁶ Only this Pāli version has been preserved intact.¹⁷ Most of the other Tripitakas were subsequently lost, but major portions are preserved in Chinese translations.

Pāli Buddhism has preserved all four Nikāyas of the Sūtra-pitaka (P. Sutta-pitaka), i.e. Dīgha-nikāya (abbreviated DN), Majjhima-nikāya (MN), Saṁyutta-nikāya (SN), and Aṅguttara-nikāya (AN), plus a fifth, the Khuddaka-nikāya or "Minor Collection". Other schools are represented by Chinese translations of just one or two of the four Nikāyas/Āgamas. For the Sarvāstivāda we have Chinese translations of the Saṁyuktāgama (SA)¹⁸ and Madhyamāgama (MA), which are counterparts of the Pāli SN and MN.

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the Dharmaguptaka school (another sub-school of the Vibhajyavāda) we have a Chinese translation of Dirghgama (DA), corresponding to the Pāli DN; and for the Mahāsaṅghika we have a Chinese translation of Ekottaragama (EA), roughly corresponding to the Pāli AN. There are, therefore, four Chinese Āgamas (SA, MA, DA, EA) corresponding to the four principal Pāli Nikāyas (SN, MN, DN, AN), but representing three different schools. Besides these, there is in Chinese an “Additional Translation of the Saṃyuktāgama” (別譯雜阿含經 Biyi Za-ahan-jing). This is a translation of part of SA (mainly the Geya-āṅga portion), and may belong to the Kāśyapiya school (another sub-school of the Vibhajyavāda; see above figure). Finally, there are Chinese versions of many individual sutras from all four Āgamas.

The present study deals with SN and SA, one of the four extant Nikāyas/Āgamas. SN is preserved intact in Pāli, whereas SA was translated into Chinese from a now lost Sanskrit text by a monk named Guṇabhadra between 435-445 AD. These two texts belong to two major schools, the Tāmraśāṭīya (SN) and the Sarvāstivāda (SA), that developed within the Sthavira branch in the period before the emergence of Mahāyāna Buddhism. Structurally, they are characterised by a grouping of their contents according to topics, such as “The Five Aggregates”, “Causal Condition”, “The Noble Eightfold Path” – a feature that enhances their value as a source of information on matters of doctrine. This study does not examine the entire SN and SA, but rather focuses on their Sūtra-āṅga portion. That portion is of particular value as a source on early Buddhist teachings, for reasons that will now be briefly discussed.

2. Historical importance of SN/SA and of its Sūtra-āṅga portion


21 For publication details, see note 3, above.
22 3 vols. See note 20, above.
In these two works (here abbreviated *Formation* and CSA), Yin Shun presents the results of his extensive research on the historical process of formation of the Vinaya-piṭaka and Sūtra-piṭaka during the period of Early Buddhism. He takes account of Japanese scholars’ work on this topic, in particular HIRAKAWA Akira’s *Yoryo no kenkyū* (English title: *A Study of the Vinaya-piṭaka*, 1960), and MAYEDA Egaku’s *Zenshūkyō no seikō* (English title: *A History of the Formation of Original Buddhist Texts*, 1964). However, he criticises some of their conclusions and presents his own findings. Both *Formation* and CSA have had considerable influence in Chinese scholarly circles. They are taken account of in the new edition of the Chinese SA in the *Foguang Tripitaka*, published in 1983 (abbreviated FSA). Vol. 1 of FSA contains a statement that the editors were guided by Yin Shun’s research; and vol. 4 reprints from CSA an article by Yin Shun entitled “Zenshūkyō no genjō” (abbreviated RESA). Most importantly, the Foguang Tripiṭaka adopts the order of the fascicles (juan 卷) of SA as reconstructed by Yin Shun (discussed below). Both Yin Shun’s CSA and the FSA were reviewed favourably by MIZUNO Kōgen (1988). A brief introduction to the relevant research findings will now be provided as background on the structure of SA (also of SN), and in order to locate the present study within the context of previous work.

(1) The extant Chinese SA is in disorder with regard to the arrangement of its fifty fascicles (also, two of the original fifty fascicles have been lost). This obscures its underlying structural organisation. As is pointed out by MIZUNO, the suggestion that the extant Chinese SA is in disorder, together with an attempt to rearrange the text, was first made by M. ANESAKI in an
article published in 1908. Further investigation of SA was presented by Lü Cheng (呂澂) in an article in 1924. Lü is the first to note that, according to Yogacāra-bhūmi-śāstra (瑜伽師地論), the SA was the foundation of the four Āgamas; and he suggests that the structure of the Sūtra-mātrkā (契經 摩咤理 迦/本母), essentially a commentary on portion of SA, contained in the Vastu-saṃgrahaṇī (彌事 分) of the Yogacāra-bhūmi-śāstra, reflected the order of the divisions of SA. In his Formation and CSA, Yin Shun presents further extensive research on that topic. He demonstrates in detail that, according to the Vastu-saṃgrahaṇī, SA consists of three components representing the categories (aṅgas) termed Sūtra, Geya, and Vyākaraṇa. These are the first three in a set of nine or twelve such categories or genres into which the contents of the Sūtra-piṭaka were traditionally classified. They are:

1. Sūtra (P. Sutta): short, simple prose
2. Geya (Geyya): verse mixed with prose
3. Vyākaraṇa (Veyyākaraṇa): exposition

Yin Shun points out that only these three aṅgas out of the nine or twelve are mentioned in MA 191 and its Pāli counterpart, MN 122 (Mahāsaṃñatā-


30 T 30, No. 1579, pp. 772c-868b. Yogacāra-bhūmi-śāstra was translated from Skt. by Xuan Zang (玄奘) (596-664 AD). The author is named as Maitreya or Maitreyanātha, known as Maitreya Bodhisattva (c. 270-350 AD), but is also considered to be Asaṅga (c. 310-390 AD). NAKAMURA, Indian Buddhism, pp. 256, 264.

31 Cf. also Akira Mukai, “The Vastusamgrahaṇī of the Yogaśīrābhūmi and the Saṃyuktāgama”, Hokkaidō Daigaku Bungaku Bō 32/2 (1985), pp. 1-41. For comment on this article, see MIZUNO, p. 45.

and he suggests that they were historically the earliest ones to appear; the Sūtra-āṅga was the earliest of the three. Yin Shun sees the gradual formation of SA (and also its counterpart SN) as corresponding to these three āṅgas formed in sequence. Accepting the Vastu-saṃgrahaṇī’s statement, he suggests that the SA/SN (i.e. the synthesis of the three āṅgas) came into existence first, and that subsequent expansion of it yielded the other Āgamas/Nikāyas in the sequence MA/MN, DA/DN, EA/AN; and he concludes that the gradual formation of the nine āṅgas happened in parallel with development of the four Āgamas/Nikāyas, of which SA/SN was the foundation. 34

(2) The claim that SA consists of Sūtra, Geya, and Vyākaraṇa portions is mainly based on the Vastu-saṃgrahaṇī. The Pāli canon does not record such a tradition for SN. However, SA and SN are different versions (traditions) of the same collection, and comparison of the organisation of these two versions shows that they share a very similar structure. In both SN and SA the numerous discourses are grouped according to their subject matter into saṃyuktas (P. saṃyutta, Chinese xiangying 相應) (literally, “connected with”). The saṃyuktas are grouped in turn into vargas (P. vagga, Ch. song 誦 or pin 品) (“sections”). Superimposed on this structure is, in the case of SA, a categorisation according to the three āṅgas (details are given in Chapter 1). While no such categorisation is applied in the SN tradition, it is likely to have existed. 35

(3) As mentioned above, the Sūtra-māṭkā in the Vastu-saṃgrahaṇī of the Yogācāra-bhūmi-śāstra was shown by Lü Cheng to be based on the SA. In fact it is based only on a portion of SA, namely the Sūtra-āṅga portion. The Sūtra-āṅga portion of SA comprises the greater part of four of its vargas, those titled “Aggregates”, “Sense spheres”, “Causal condition”, and “Path”. This portion is considered by Yin Shun to be the earliest in the historical

34 Formation, pp. 630-631, 788-791 (cf. pp. 507, 622-625, 695-696); CSA i, “RESA”, pp. 34, 39. According to Yin Shun, by expansion of the three āṅgas (compiled in SA/SN) new categories or classifications (āṅgas) then came to exist: āṅgas 6. Ityuktaka, 7. Jātaka, 8. Vaipulya, and 9. Adbhuta-dharma were compiled in MA, DA, and EA; āṅga 4. Gāthā corresponds to certain texts of Sutta-nipāta, and 5. Udāna is Dhammapada, both compiled in the Khuddaka-nikāya rather than being made part of the four basic Āgamas/Nikāyas (Formation, pp. 623-624, 808, 861). For the arguments by contemporary Buddhist scholars in regard to whether the nine (or twelve) āṅgas came to exist before the four Āgamas/Nikāyas or vice versa, see Mayeda, pp. 486-488; Formation, pp. 5-6, 476-481; Hirakawa, pp. 74-75.
formation of SA, and to contain the most fundamental teachings of the Buddha. In order to clarify the relationship between the Sūtra-mātrkā of Yogācāra-bhūmi and the discourses of the extant Chinese SA, Yin Shun compiled his three-volume CSA. Vols. 1 and 2 cover the Sūtra-aṅga portion; vol. 3 covers the Geya and Vyākaraṇa portions.

(4) Yin Shun’s textual research on the formation of early Buddhist texts suggests the following:

(a) SA/SN is an early compilation, whose structure had its origin in the first council; it therefore “represents” the situation with regard to the compilation of the Buddhist teachings shortly after the death of the Buddha.36

(b) Although the extant SA and SN are sectarian texts, one can seek an understanding of early Buddhist teachings by studying them comparatively.37

The above brief summary may suffice to give some idea of how Yin Shun’s investigations into the early process of formation of the Buddhist Āgamas/Nikāyas point to the historical importance of SNSN. Yin Shun’s conclusions add to the significance of the present study of SA/SN. This study does not cover the entire SA/SN; it deals only with its Sūtra-aṅga portion focusing particularly on the main teachings contained in that portion. It makes use of Yin Shun’s work, particularly that represented in vols. 1 and 2 of CSA. However, whereas Yin Shun is mainly concerned with structure, the present study focuses on content.

3. Aim and significance of the research

The doctrinal topics – the five aggregates, etc. – which define the saṃyuktas of SA/SN, are familiar subjects in Buddhist studies. However, a systematic comparison of how those doctrinal topics are dealt with in the Pāli SN and the Chinese SA has not been attempted hitherto. The present study is such a systematic comparison. Its purpose is to clarify the similarities and

36 Formation, pp. 629-630, 690, 732; CSA i, “Preface”, p. 1. Yin Shun maintains that MA/MN, DA/DN, and EA/AN originated at the second council, one hundred years after the death of the Buddha, and thus represent the Buddhism of the period just before that council (Formation, p. 732).
37 CSA i, “RESA”, p. 60.
differences between SN and SA regarding the principal Buddhist teachings dealt with in the Sūtra-āṅga portion of these two texts. This will demonstrate the methodological importance of such comparative study. Research based only on the Pāli sutras or discourses yields a one-sided picture with little historical depth. Comparison of the Pāli SN with its Chinese counterpart, SA, may be expected to reveal which elements (regarding any particular teaching) are common to the two and which are unique to one or the other; and this should make it easier to distinguish which elements belong to the period before the Sarvāstivāda and Vibhajjavāda schools separated, and which developed later within one or the other of these two branches.

It may well be that some of the common or shared teachings thus identified go even further back to the period of Early Buddhism, or even to Original Buddhism. However, no such inferences will be drawn here. This study focuses only on the textual comparison itself, without entering into any discussion of whether any of the common teachings belong to the early periods. One of its main purposes is to demonstrate the efficacy of such comparison as a research method. This study focuses on the Sūtra-āṅga portion of the two texts (SA and SN) because that is where most of the discourses on important doctrines are located. This definition of scope also happens to fit in with the view expressed by Yin Shun that the Sūtra-āṅga portion developed earlier, historically, than the Geya and Vyākaraṇa portions.  

There exists a comparative study of the Chinese Madhyamāgama and the Pāli Majjhima-nikāya, namely the published doctoral dissertation of THICH Minh Chau (published 1964). More narrowly focused works along similar lines include studies of the Śrāmanya-yaphala-sūtra (DN 2) by Konrad MEISIG (1987) and by Graeme MACQUEEN (1988), and MEISIG’s study (1988) of the Aggaṇṇa-Sutta (DN 27). The latter work includes a useful summary of such comparative research to date, and an overview of its place in the study

38 As discussed in section 2, above, pp. 7-11.
of early Buddhism.\textsuperscript{41} Yin Shun's research on SA/SN focuses on structure (form) rather than content. This study, focusing on content in order to identify shared and unshared teachings, therefore breaks new ground.

4. Sources and method

For the SN, the PTS edition in Roman script (5 vols. 1884-1904) is the standard primary source used in Buddhist studies, and it is adopted as such for this study. However, attention is also paid to the Nālandā edition in Devanāgarī script (4 vols, 1959), this being a more recent critical edition with cross-references to the PTS, Thai, Burmese, and Sinhalese editions. For checking particular words two CD-ROMs, \textit{PaliText}\textsuperscript{42} and \textit{Chattha Saṅgāyana},\textsuperscript{43} were also utilised. English, Japanese, and Chinese translations of SN were consulted;\textsuperscript{44} however, this study is based directly on the primary source texts.

For the SA, the Taishō Tripitaka, vol. 2 (1924), No. 99 (pp. 1-373) is the principal primary source. However, the Taishō edition has many faults and therefore is used here in conjunction with CSA and FSA, both of which provide corrections, modern Chinese punctuation, comments, and up-to-date information on Pāli and other textual counterparts.\textsuperscript{45} CSA is the main source for textual readings and for information on Pāli counterparts of SA sutras. The Pāli counterparts shown in CSA\textsuperscript{46} sometimes differ from those given in the Taishō Tripitaka, in Chizen AKANUMA’s \textit{The Comparative

\begin{thebibliography}{99}
\bibitem{PaliText} Version 1.0, published by The Dhammakaya Foundation, Thailand, 1996. This CD-ROM is based entirely on the PTS edition.
\bibitem{ChatthaSaṅgāyana} Version 1.1, published by Vipassana Research Institute, India, 1997. This CD-ROM is based on the canon agreed on at the Sixth Council (Chattha Saṅgāyana) held in Myanmar during 1954-1956.
\bibitem{Bibliography} See Bibliography.
\bibitem{AllSAsource} All SA source references are given (in footnotes) to both Taishō and CSA.
\bibitem{Cf.CSAi} Cf. CSA i, “RESA”, p. 71.
\end{thebibliography}
Introduction

Catalogue of Chinese Āgamas and Pāli Nikāyas (1929), and in FSA; they are adopted here as the most up-to-date, and with the recognition that the identification of "counterparts" is a task beset by serious methodological problems. For the Chinese SA there is a Japanese translation, but no translation into any European language. The translated portions given in this study therefore probably represent the first attempt to make the contents of the Chinese SA accessible to the English-reading public.

In some cases the Pāli counterpart of an SA sutra is located in a nikāya other than SN, e.g. in MN or AN; and the reverse is also true. For that reason the source corpus occasionally extends beyond SA/SN.

Fragmentary Sanskrit counterparts of SA/SN sutras, unearthed at Turfan and elsewhere and published by Chadrabhaṉ Trīpāṭhi, Ernst Waldschmidt and others, are not covered in this study, but are mentioned in footnotes. A full list of Sanskrit (and Tibetan) counterparts is given as Appendix 3. The Sanskrit equivalents of Chinese terms are shown in footnotes in some cases.

As mentioned above, the contents of SN/SA are grouped into saṁyuktas according to doctrinal subject matter. This provides a natural basis for this comparative study according to doctrinal topic: the chapter-headings broadly correspond to the saṁyukta titles (see below). For each of the main teachings thus identified, relevant passages from the two texts are examined, analysed, and commented upon. Broadly speaking, this entails four equally important tasks: presentation or description, analytical comparison, explanation, and classification. These processes are based firmly on the data without giving preference to either tradition (SN or SA). The emphasis is on distinguishing shared and unshared components. In the case of unshared components, some attempt is made to account for the differences in terms of sectarian doctrinal positions.

5. Structure of the study

Following this Introduction, the main body of the study is presented in seven chapters:

Chapter 1, "The Sūtra-aṅga portion of SA and SN", presents an overall picture of the distribution of the first three aṅgas, particularly the Sūtra-aṅga, in SA and SN.

47 Published by Hajinkaku-shobō, Nagoya.
48 See Bibliography.
Chapter 2, “The Five Aggregates”, presents a comparison of the main teachings contained in the Khandha Saṃyutta of SN and its counterpart, the Yin Xiangying (陰相應) of SA.

The next four chapters do the same with successive topics, as follows:

Chapter 3, “The Sense Spheres”, Saḷāyatana Saṃyutta/Ruchu Xiangying (入處相應);
Chapter 4, “Feeling”, Vedanā Saṃyutta/Shou Xiangying (受相應);
Chapter 5, “The Realms of Nature”, Dhātu Saṃyutta/Jie Xiangying (界相應);
Chapter 6, “Causal condition”, Nidāna Saṃyutta/Yinyuan Xiangying (因縁相應).

Chapter 7, “The Path”, compares the main teachings contained in the Mahā Vagga of SN and its counterpart the Dao-pin Song (道品 論) of SA. The topics, each of which has its own saṃyutta/xiangying, are the Noble Eightfold Way, the Seven Factors of Enlightenment, and so on.⁵⁰

Finally, the Conclusion reviews the findings, assesses their significance, and draws conclusions regarding the efficacy of the comparative method employed here.

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⁵⁰ The sequence of the topics for chapters 2 to 7 follows neither tradition (SN or SA).
CHAPTER 1. THE SŪTRA-ĀNGA PORTION OF SA AND SN

Background to the Sūtra-ānga having been briefly given in the Introduction, this chapter will go into the specifics, identifying just what is recognised as Sūtra-ānga in SA and SN.

Discussion of the research whereby Yin Shun and others have reconstructed the original form of the Chinese SA and identified the distribution of the three āṅgas within it lies beyond the scope of this study. For the present purpose it will suffice to summarise the results of that research, and to provide an overview of the inferred distribution of the āṅgas in SA and SN. Doing this will incidentally also give an overall picture of the structure of the two texts, and thus provide the rationale for the sequence of topics adopted in the comparative study that follows. Detailed information is provided in Tables 1 and 2 in Appendix 1, which show the distribution of the three āṅgas within each of the three sāmyuktas in SA and SN respectively. This chapter briefly explains those tables and surveys comparatively the distribution of the sāmyuktas within each of the three āṅgas in SA and SN together.

1. Distribution of the three āṅgas in SA and in SN

The extant Chinese SA in the Taishō Tripitaka¹ comprises fifty fascicles with 1362 discourses. Since it is in disorder as regards the original arrangement of its parts, and lacks two of the original fascicles, there is a need to display its underlying structure as reconstructed by Yin Shun. This is done in Table 1, parts (1) to (5) (see Appendix 1, pp. 243-247). In the first column of Table 1 are listed the fifty-one xiangying 相應(sāmyuktas), grouped in five song 謁(vargas, sections), as recognised in the Taishō edition. The second column shows the location of each xiangying in the Taishō edition in terms of fascicle numbers and discourse or sutra numbers. This reveals how the Taishō fascicles have been rearranged by Yin Shun in order to restore the original order (1, 10, 3, 2, 5 ...). It also shows that fascicles 23 and 25 (“discourses” 604 and 640-641) of the extant SA are not part of the prototype SA (their present content is from the 阿育王/無憂王經Aṣokāvadāna, and has nothing to do with SA). Column 3 provides the corresponding information for the new edition of SA in the Foguang Tripitaka (vols. 1-4). It presents the remaining forty-eight fascicles and their 1359 discourses. The Taishō discourse numbers are the ones used for

reference in this study.² The “fascicle” (卷 juan) is a purely Chinese device for organising Buddhist texts; only the saṃyuktas reflect the original Indian system.³ The structure can be summarised as follows:

(1) **Five Aggregates** Section (五陰巻 Wuyin Song) containing four saṃyuktas (xiangying), 189 discourses
(2) **Six Sense Spheres** Section (六入處巻 Liuruchu Song) containing one saṃyukta, 131 discourses
(3) **Causal Condition** Section (雜因巻 Zayin Song) containing fourteen saṃyuktas, 298 discourses
(4) **Path** Section (道品巻 Dao-pin Song) containing twenty-one saṃyuktas, 431 discourses
(5) **Eight Assemblies** Section (八詣巻 Bazhong Song)⁴ containing eleven saṃyuktas, 310 discourses

Table 1 shows how the Saṃyuktas are classified according to the three aṅgas, Sūtra, Geya, and Vyākaraṇa. Vyākaraṇa is subdivided into two types, Spoken by Śrāvakas or Disciples (弟子所說) and Spoken by the Tathāgata or Buddha (如來所說).⁵ The Sūtra-aṅga is contained in Sections (1) to (4); Geya comprises Section (5); and the two Vyākaraṇa components are attached to Sections (1), (3), and (4).⁶ In the Taishō Tripitaka the Vyākaraṇa portion, Spoken by Śrāvakas, is marked off with the heading 弟子所說巻 (Dizi Suoshuo Song “Spoken by Śrāvakas Section”);⁷ the Spoken by the Tathāgata section is not so marked, but its distribution is inferred from the information given in Yogācārabhūmi-śāstra. The distribution of the aṅgas in SA is shown in column 4 of Table 1.

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² According to CSA, the number of SA discourses is 13412; and according to Kokyaku Issaikyō, it is 13444. These figures are very different from the Taishō and Fuguang total. Yin Shun’s calculation is based on various indications regarding the content of the texts. CSA i, “RESA”, pp. 66-70. Cf. SAIGUSA Mitsuyoshi, “雑阿含經の数について” Zō Agon-kyō no kyō no kazu ni tsuite ["On the number of sūtras in the Za Ahan-jing"], in his 初期仏教の思想 Shoki Bukkyō no Shisō Principal Thoughts of Early Buddhism (Tōyō Tetsugaku Kenkyū-jo, Tokyo, 1978), pp. 645-669.
³ Cf. FSA i, pp. 9-12; CSA i, “RESA”, pp. 45-52, 64; Formation, pp. 677-683.
⁴ 八講 = Skt. aṣṭau pariṣadaḥ (P. aṭṭha pariśā).  
⁶ Formation, pp. 697-701; CSA i, “RESA”, pp. 24-29; CSA iii, pp. 373-766.
Table 2 (pp. 248-251) provides comparable information for SN. It shows that SN comprises fifty-six saṃyuttas (Skt. saṃyukta), with a total of 2862 discourses. The whole can be summarised as follows:

1. Verse Section (Sagātha Vagga) containing eleven saṃyuttas, 271 discourses
2. Causal Condition Section (Nidāna Vagga) containing ten saṃyuttas, 286 discourses
3. Aggregates Section (Khandha Vagga) containing thirteen saṃyuttas, 715 discourses
4. Six Sense Spheres Section (Saḷāyaṇa Vagga) containing ten saṃyuttas, 395 discourses
5. Great Section (Mahā Vagga) containing twelve saṃyuttas, 1195 discourses

Regarding the distribution of the three aṅgas, the third column of Table 2 shows that Sutta (Skt. Sūtra) is located in Sections (Vaggas) (2) to (5); Geyya (Skt. Geya) comprises the whole of Section (1), together with 21. Bhikkhu Saṃyutta, which is in Section (2) (Nidāna Vagga); and the two types of Veyyākaraṇa (Skt. Vyākaraṇa) (Śāvaka and Tathāgata) are scattered in Sections (2) to (5).

2. Distribution of saṃyuktas within each aṅga

In order to reveal more clearly the distribution of the saṃyuktas among the aṅgas, the arrangement of the saṃyuktas of SA and SN, aṅga by aṅga, is shown comparatively, in the following table, parts (a) to (c). The numbers of the sections (誦, vagga) are indicated in brackets. The arrangement of the table is mainly based on SA.

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8 According to Buddhaghosa, SN has 7762 discourses (Samantapāsādīkā, 18: 9-10; Formation, p. 66; K. R. Norman, Pāli Literature, p. 50), a figure perhaps arrived at in a manner similar to that employed for SA in Kokuyaku Issaikyō and CSA. Cf. Sāgusa, “On the number of suttas in the Saṃyutta-nikāya”, in Principal Thoughts, pp. 613-644. I follow the discourse numbers of the PTS edition. Most discourses in SN have titles not found in SA.
9 Regarding Geyya in Section 1, see Formation, pp. 696-697; CSA i, “RESA”, p. 57.
10 CSA is edited in this way: Sūtra-aṅga in vols. 1 and 2, Geyya and Vyākaraṇa in vol. 3 (CSA i, “RESA”, p. 65).
Table of the distribution of saṃyuktas within each aṅga in SA and SN

(a) Sūtra-aṅga:

<table>
<thead>
<tr>
<th>SA</th>
<th>SN</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Wuyin Song (五陰誌)</td>
<td>(3) Khandha Vagga</td>
</tr>
<tr>
<td>- Yin (陰) Xiangying (相應)</td>
<td>- 22. Khandha Saṃyutta</td>
</tr>
<tr>
<td>(2) Liu-ruchu Song (六入處誌)</td>
<td>(4) Saḷāyatana Vagga</td>
</tr>
<tr>
<td>- Ruchu (入處) X.</td>
<td>- 35. Saḷāyatana S.</td>
</tr>
<tr>
<td>- Ruchu (入處) X.</td>
<td>- 36. Vedanā S.</td>
</tr>
<tr>
<td>(3) Zayin Song (雜因誌)</td>
<td>(2) Nidāna Vagga</td>
</tr>
<tr>
<td>- Yinyuan (因緣) X.</td>
<td>- 12. Nidāna S.</td>
</tr>
<tr>
<td>- Di (諧) X.</td>
<td>- 14. Dhātu S.</td>
</tr>
<tr>
<td>- Jie (界) X.</td>
<td></td>
</tr>
<tr>
<td>- Shou (受) X.</td>
<td></td>
</tr>
<tr>
<td>(4) Dao-Pin Song (道品誌)</td>
<td>(5) Mahā Vagga</td>
</tr>
<tr>
<td>- Nianchu (念處) X.</td>
<td>- 45. Magga S.</td>
</tr>
<tr>
<td>- Zhengduan (正斷) or Zhengqin (正勤) X. (lacking)</td>
<td>- 46. Bojjhaṅga S.</td>
</tr>
<tr>
<td>- Ruyizu (如意足) X. (lacking)</td>
<td>- 47. Satipaṭṭhāna S.</td>
</tr>
<tr>
<td>- Gen (根) X.</td>
<td>- 48. Indriya S.</td>
</tr>
<tr>
<td>- Li (力) X.</td>
<td>- 49. Sammappadhāna S.</td>
</tr>
<tr>
<td>- Juezhi (覺支) X.</td>
<td>- 50. Bala S.</td>
</tr>
<tr>
<td>- Shengdaofen (聖道分) X.</td>
<td>- 51. Iddhipāda S.</td>
</tr>
<tr>
<td>- Annabanna-nian (安那般那念) X.</td>
<td>- 54. Ānāpāna S.</td>
</tr>
<tr>
<td>- Xue (學) X.</td>
<td>- 55. Sotāpatti S.</td>
</tr>
<tr>
<td>- Buhuaijing (不壞淨) X.</td>
<td>- 56. Sacca S.</td>
</tr>
</tbody>
</table>

(b) **Geya-aṅga:**

SA
(5) Bazhong Song
- Biqiu (比丘) X.
- Mo (魔) X.
- Dishì (帝釋) X.
- Chalì (剎利) X.
- Poluomen (婆羅門) X.
- Fantian (梵天) X.
- Biquni (比丘尼) X.
- Poqishe (婆耆舍) X.
- Zhutian (諸天) X.
- Yecha (夜叉) X.
- Lin (林) X.

SN
(1) Sagāthā Vagga
- 21. Bhikkhu S.
- 20. Devatā S.
- 19. Kosala S.
- 18. Māra S.
- 17. Bhikkhunī S.
- 16. Brahma S.
- 15. Brāhmaṇa S.
- 14. Vaṅgīsathēra S.
- 13. Vana S.
- 12. Yakkha S.
- 11. Sakka S.

---

12 *Formation*, pp. 701-702; CSA i, “RESA”, p. 56. The Sagāthā-vagga of SN in the Pāli tradition is regarded by Buddhaghosa as Geya-aṅga: “Sabbam pi sagāthakaṃ suttaṃ geyyan ti veditabbaṃ, visesa na Saṃyuttake sakalo pi Sagāthāvaggo” (All the suttas containing verses should be known as Geyya, particularly the entire Sagāthā-vagga in the Saṃyutta). *Papañcasūdanī*, vol. II, p. 106; *Samantapāsādikā*, vol. I, p. 28.
(c) Vyākaraṇa-āṅga:13

<table>
<thead>
<tr>
<th>SA</th>
<th>SN</th>
</tr>
</thead>
<tbody>
<tr>
<td>(6) Dizi Suoshuo (弟子所說)14</td>
<td>[Sāvaka]15</td>
</tr>
<tr>
<td>- Shelifu (舍利弗) X.</td>
<td>- 38. Jambukhādaka S.</td>
</tr>
<tr>
<td></td>
<td>- 39. Sāmaṇḍaka S.</td>
</tr>
<tr>
<td></td>
<td>- 28. Sāriputta S.</td>
</tr>
<tr>
<td></td>
<td>- 40. Moggalāna S.</td>
</tr>
<tr>
<td></td>
<td>- 19. Lakkhaṇa S.</td>
</tr>
<tr>
<td></td>
<td>- 52. Anuruddha S.</td>
</tr>
<tr>
<td>- Muqianlian (目捷連) X.</td>
<td></td>
</tr>
<tr>
<td>- Analū (阿那律) X.</td>
<td></td>
</tr>
<tr>
<td>- Dajiazhanyan (大迦旃延) X.</td>
<td></td>
</tr>
<tr>
<td>- Anan (阿難) X.</td>
<td></td>
</tr>
<tr>
<td>- Zhiduoluo (質多羅) X.</td>
<td>- 41. Citta S.</td>
</tr>
<tr>
<td>(7) Rulai Suoshuo (如來所說)16</td>
<td>[Tathāgata]17</td>
</tr>
<tr>
<td>- Luotuo (羅陀) X.</td>
<td>- 23. Rādha S.</td>
</tr>
<tr>
<td>- Jian (見) X.</td>
<td>- 24. Diṭṭhi S.</td>
</tr>
<tr>
<td>- Duanzhi (斷知) X.</td>
<td></td>
</tr>
<tr>
<td>- Tian (天) X.</td>
<td>- 32. Valāha S.</td>
</tr>
<tr>
<td>- Xiuzheng (修證) X.</td>
<td>- 34. Jhāna S.</td>
</tr>
<tr>
<td>- Ru-jie-yin (入界陰) X.</td>
<td>- 43. Anāśīkhaṭa S.</td>
</tr>
<tr>
<td></td>
<td>- 3. Abhisamaya S.</td>
</tr>
<tr>
<td></td>
<td>- 25. Okkantika S.</td>
</tr>
<tr>
<td></td>
<td>- 26. Uppāda S</td>
</tr>
<tr>
<td></td>
<td>- 27. Kilesa S.</td>
</tr>
<tr>
<td></td>
<td>- Buhuaijing (不壞淨) X.</td>
</tr>
<tr>
<td></td>
<td>- Dajiaxie (大迦葉) X.</td>
</tr>
<tr>
<td></td>
<td>- Juluozhu (聚落主) X.</td>
</tr>
<tr>
<td></td>
<td>- Ma (馬) X.</td>
</tr>
</tbody>
</table>

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14 “Spoken by Śrāvakas or Disciples”.
15 This heading is not in the text.
16 “Spoken by the Tathāgata”.
17 This heading is not in the text.
As this table shows, the Sūtra-āṇga portion is closely similar in SA and SN, as regards both its content and its distribution among the four sections. There are only the following three differences:

(i) In SA, Di (識) Xiangying is located in (3) Zayin Song (雜因語), while in SN the corresponding 56. Sacca Samyutta is located in (5) Mahā Vagga.\(^{18}\)

For convenience, in this study Di Xiangying/Sacca Samyutta will be dealt with according to its position in SN (i.e. in Chapter 7).

(ii) In SA, Shou (受) Xiangying is located in (3) Zayin Song (雜因語), whereas in SN the corresponding 36. Vedanā Samyutta is located in (4) Saḷāyatana Vagga.\(^{19}\)

(iii) The Xue (學) Xiangying of SA, located in Dao-pin Song (道品語), has no counterpart in SN. The sutras it contains do have Pāli counterparts; they are located in Tika-nipāta of AN (to be examined in Chapter 7).\(^{20}\)

For the Geya-āṇga, in both SA and SN the component Saṃyuktas are all grouped together, with just one exception: in SN, 21. Bhikkhu Samyutta is located apart, in (2) Nidāna Vagga. Ten of the twelve discourses in 21.

\(^{18}\) On this, see *Formation*, pp. 688-689; CSA i, “RESA”, pp. 55-56.

\(^{19}\) On this, see *Formation*, pp. 687-688; CSA i, “RESA”, pp. 50, 56.

\(^{20}\) For comment on this, see *Formation*, p. 688; CSA i, “RESA”, pp. 38-39, 55; CSA ii, p. 430.
Bhikkhu Saṃyutta of SN actually contain verses, indicating that this saṃyutta properly belongs in the Saṅgītha Vagga.21

For the Vyākaraṇa-āṅga (Śrāvaka and Tathāgatha), there are major differences between SA and SN, making it necessary to rearrange the SN Saṃyuttas in part (c) of the Table. How this situation should be interpreted historically is not clear.22

The overall picture of the distribution of the three āṅgas in SA and SN may be summarised as follows:

(1) Sūtra-āṅga: 4 sections; 16 saṃyuktas in SA, 15 in SN.
(2) Geya-āṅga: 1 section; 11 saṃyuktas in SA, 12 in SN.
(3) Vyākaraṇa-āṅga: 2 sections in SA, not grouped in SN; 24 saṃyuktas in SA, 29 in SN.

This comparative study deals only with the Sūtra-āṅga portion, which represents the doctrinal core of SA and SN.

21 *Formation*, p. 701; CSA i, "RESA", p. 56.
22 Yin Shun suggests that historically the discourses of the Vyākaraṇa-āṅga were at first attached to, or subordinated to, the relevant Sūtra-āṅga sections, and that the gathering of them into saṃyuktas (xiangyings/saṃyuttas) grouped in a single section (誦 song/vagga) was a later development. *Formation* (pp. 700-701) and CSA i, "RESA" (pp. 32, 43, 56-57).
CHAPTER 2. THE FIVE AGGREGATES

This chapter presents a comparison of the Khandha Saṁyutta of SN and its counterpart Yin Xiangying (陰相應) of SA. The Pāli text comprises the 158 discourses of the 22nd Saṁyutta of SN; the Chinese comprises the 112 discourses of fascicles 1, 10, 3, 2, and 5 of SA.\(^1\)

The term *khandha* (translated 隱 in SA, and 蓮 in some other texts) is commonly translated “aggregate”, less often “group”, “mass”, “heap”, “component”. The Khandha Saṁyutta/Yin Xiangying (Aggregate-Connected or Connected with Aggregates) deals with the well-known set of pañcakkhandhā (五陰), the “five aggregates”:\(^2\)

1. The aggregate of material form (*rūpa*-khandha 色陰)
2. The aggregate of feeling (*vedanā*-khandha 受陰)
3. The aggregate of perception (*saññā*-khandha 想陰)
4. The aggregate of activities (*saṁkhārā*-khandha 行陰)
5. The aggregate of consciousness (*viññāṇa*-khandha 識陰)

The contents of this section of SN/SA lend themselves to investigation under nine headings:

1. definitions of the five aggregates;
2. the five aggregates and the five aggregates with attachment;
3. the notion of fully knowing the five aggregates, including the arising, the cessation, the way leading to the cessation, the flavour, the danger, and the giving up of the five aggregates;
4. the relationship between the four abodes of consciousness and the five aggregates;
5. the notion of fully seeing the five aggregates;
6 to 8. the teachings of the middle way, of not-self and karmic effect, and of the difference between the Buddha and arhants – all as they relate to the five aggregates; and
9. evidence of sectarian influence in teachings relating to the five aggregates.

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1 Skt. Skandha Saṁyukta.
2 SN iii, pp. 1-188. T 2, pp. 1-22, 29-37, 64-72; CSA i, pp. 1-212. On the discourses and their locations, see Chapter 1, p. 19, and Appendix 1, pp. 243, 249.
3 The exact meanings of the terms *rūpa* etc. are uncertain. The English renderings adopted here are provisional.
1. Definitions of the five aggregates

For definitions of the five aggregates (or the five aggregates with attachment) two rather different accounts are available. The first account is exemplified in SN 22. 56-57 and their counterparts SA 41-42, the second in SN 22. 79 and its counterpart SA 46. How these two explain the five will now be examined, aggregate by aggregate.

1. The aggregate of material form (rūpa 色)

According to the first account (both SN and SA), “material form” (rūpa 色) refers to the four great elements (cattāro mahābhūtā 四大) and to material form derived from the four great elements (catunnaṃ mahābhūtānam upādāya rūpaṃ 四大[所]造色). This statement is not accompanied by any explanation of what the four great elements are. (Elsewhere, however, the four are frequently listed as the elements (dhātu 界) of solidity/earth (paṭhāvī 地), fluidity/water (āpo 水), heat/fire (tejo 火), and motion/air (vāyo 風).)

The second account in its Pāli version offers a folk etymology of “rūpa” (material form): Why, bhiksus, do you call it material form (rūpa). One is molested (ruppati); this is why it is called material form. By what is one molested? One is molested by cold and heat, by hunger and thirst, by touch of gnats, mosquitoes, wind, sun, and snakes. One is molested, bhiksus, that is why it is called material form.

The corresponding SA version differs only slightly in detail and is even less coherent than the above English rendering, through total loss of the pun (rūpa/ ruppati): If it can be molested, broken (可顚可分), this is called the aggregate of material form with attachment. It refers to what is hindered (所礙), whether by touch of hand, stone, cane, or knife; of cold or warmth; of thirst or hunger; of mosquitoes, gnats or all poisonous insects; of wind or rain. This is called molested by touch (觸顚).

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4 SN 22. 56-57 = SA 41-42: SN iii, pp. 59, 62; T 2, pp. 9b, 10a (CSA i, pp. 149, 152).
5 E.g. SN 35. 197 = SA 1172: SN iv, p. 174; T 2, p. 313c (CSA i, p. 334).
6 SN iii, p. 86.
7 T 2, p. 11b (CSA i, p. 158).
Thus, molestation (闇) is the aggregate of material form with attachment.

2. The aggregate of feeling (vedanā 受)
For feeling, the first account, identical in the two versions, lists six feelings, or six “bodies” of feeling (cha vedanā-kāyā 六受身), namely:⑧

feeling born of eye-contact (cakkhu-samphassajā vedanā 眼觸生受)
feeling born of ear-contact (sota-samphassajā vedanā 耳觸生受)
feeling born of nose-contact (ghāna-samphassajā vedanā 鼻觸生受)
feeling born of tongue-contact (jivhā-samphassajā vedanā 舌觸生受)
feeling born of body-contact (kāya-samphassajā vedanā 身觸生受)
feeling born of mind-contact (mano-samphassajā vedanā 意觸生受)

In the second account, the SN version explains feeling thus:⑨

One experiences (vediyati or vedayati), bhiksus, that is why it is called feeling (vedanā). What does one experience? One experiences pleasant (sukhā), one experiences unpleasant (dukkhā), one experiences neither-unpleasant-nor-pleasant (adukkha-asukhā). One experiences, bhiksus, that is why it is called feeling.

Its SA counterpart states:⑩

All characteristics of experience (諸覺相) are the aggregate of feeling with attachment. What does one experience? One experiences unpleasant, one experiences pleasant, one experiences neither-unpleasant-nor-pleasant. That is why the characteristics of experience are called the aggregate of feeling with attachment.

Thus, the two traditions appear to agree in identifying feeling with pleasant, unpleasant, and neutral experience in each of the six sense modes.

⑧ SN 22. 56-57 = SA 41-42: SN iii, pp. 60, 63; T 2, pp. 9b, 10a (CSA i, pp. 149-150, 152).
⑨ SN iii, pp. 86-87.
⑩ T 2, p. 11c (CSA i, p. 158).
3. The aggregate of perception (sañña 想)

The two versions of the first account agree in identifying this with six perceptions or six bodies of perception (cha sañña-kāyā 六想身), though they differ in their terminology, as follows.¹¹

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>perception of [visible] forms (rūpa-sañña)</td>
<td>perception born of eye-contact (眼觸生想)</td>
</tr>
<tr>
<td>perception of sounds (sadda-sañña)</td>
<td>perception born of ear-contact (耳觸生想)</td>
</tr>
<tr>
<td>perception of odours (gandha-sañña)</td>
<td>perception born of nose-contact (鼻觸生想)</td>
</tr>
<tr>
<td>perception of tastes (rasa-sañña)</td>
<td>perception born of tongue-contact (舌觸生想)</td>
</tr>
<tr>
<td>perception of tangibles (photthabba-sañña)</td>
<td>perception born of body-contact (身觸生想)</td>
</tr>
<tr>
<td>perception of [mental] objects (dhamma-sañña)</td>
<td>mind-contact perception (意觸生想)</td>
</tr>
</tbody>
</table>

In the second account, the SN version explains perception thus:¹²

One perceives (sañjānāti), bhiksus, that is why it is called perception (sañña). What does one perceive? One perceives green, yellow, red, or white. One perceives, bhiksus, that is why it is called perception.

Its SA counterpart reads:¹³

All perceptions are the aggregate of perception with attachment. What perceptions? Few perceptions, many perceptions, countless perceptions, perception of nothingness as "there is nothing". That is why it is called the aggregate of perception with attachment.

Here SN explains concretely that one perceives (or recognises) the colour green, yellow, red, or white. This appears incomplete as an explanation, since it covers only visual perception; however, it provides a clearer picture

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¹¹ SN 22. 56-57 = SA 41-42: SN iii, pp. 60, 63; T 2, pp. 9b-c, 10b (CSA i, pp. 150, 152).
¹² SN iii, p. 87.
¹³ T 2, p. 11c (CSA i, p. 158).
than the SA version, which actually gives little clue to the nature of perception.

4. The *aggregate of activities* (saṁkhārā श्रवण)

The two versions of the first account identify this aggregate with *six bodies of volition* (cha cetanā-काय सन्न सन्न); and as with the *aggregate of perception*, they differ in terminology:¹⁴

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>volition of [visible] forms</td>
<td>volition born of eye-contact</td>
</tr>
<tr>
<td>(rūpa-saññacetanā)</td>
<td>(眼觸生思)</td>
</tr>
<tr>
<td>volition of sounds</td>
<td>volition born of ear-contact</td>
</tr>
<tr>
<td>(sadda-saññacetanā)</td>
<td>(耳觸生思)</td>
</tr>
<tr>
<td>volition of odours</td>
<td>volition born of nose-contact</td>
</tr>
<tr>
<td>(gandha-saññacetanā)</td>
<td>(鼻觸生思)</td>
</tr>
<tr>
<td>volition of tastes</td>
<td>volition born of tongue-contact</td>
</tr>
<tr>
<td>(rasa-saññacetanā)</td>
<td>(舌觸生思)</td>
</tr>
<tr>
<td>volition of tangibles</td>
<td>volition born of body-contact</td>
</tr>
<tr>
<td>(phoṭṭhabba-saññacetanā)</td>
<td>(身觸生思)</td>
</tr>
<tr>
<td>volition of [mental] objects</td>
<td>volition born of mind-contact</td>
</tr>
<tr>
<td>(dhamma-saññacetanā)</td>
<td>(意觸生思)</td>
</tr>
</tbody>
</table>

In the second account, the SN version explains *saṁkhārā* thus:¹⁵

And why, bhiksus, should one say *activities* (or "compounds", saṁkhārā)? They compose the compounded (saṁkhatam abhisaṁkharaṇti), bhiksus, that is why they are called *activities*. And what is the compounded that they compose? They compose the compounded material form of materiality (rūpaṁ rūpattaya); they compose the compounded feeling of feelingness (vedanaṁ vedanattaya); they compose the compounded perception of perceptivity (saññāṁ saññattaya); they compose the compounded activities of activity (sañkhāre sañkhārattaya); they compose the compounded consciousness of consciousness-hood (viññānam viññānattaya). They compose the compounded, bhiksus, that is why they are called *activities*.

The SA version states:¹⁶

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¹⁴ SN 22. 56-57 = SA 41-42: SN iii, pp. 60, 63; T 2, pp. 9c, 10b (CSA i, pp. 150, 153).
¹⁵ SN iii, p. 87.
¹⁶
The characteristic of composing (為作相) is the *aggregate of activities with attachment*. What do they compose? They compose material form; they compose feeling, perception, activities, consciousness. That is why the characteristics of composing are the *aggregate of activities with attachment*.

Thus, the two versions are closely similar – and equally cryptic – on the subject of the *activities*.

5. The *aggregate of consciousness* (viññāna 識)
Both versions of the first account equate this with *six bodies of consciousness* (cha viññāna-kāyā 六識身), as follows:17

- eye-consciousness (cakkhu-viññāna 眼識)
- ear-consciousness (sota-viññāna 耳識)
- nose-consciousness (ghāna-viññāna 鼻識)
- tongue-consciousness (jivha-viññāna 舌識)
- body-consciousness (kāya-viññāna 身識)
- mind-consciousness (mano-viññāna 意識)

In the second account, the SN version explains *consciousness* thus:18

One distinguishes (vijānāti), bhiksus, that is why it is called consciousness (viññāna). What does one distinguish? One distinguishes sour or bitter, acrid or sweet, alkaline or non-alkaline, saline or non-saline. One distinguishes, bhiksus, that is why it is called consciousness.

Its SA counterpart states:19

The characteristic of distinguishing (別知相) is the *aggregate of consciousness with attachment*. What is one conscious of (識)? One is conscious of visible forms, sounds, odours, tastes, tangibles, mental objects. That is why it is called the *aggregate of consciousness with attachment*.

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16 T 2, p. 11c (CSA i, p. 158).
17 SN 22.56-57 = SA 41-42: SN iii, pp. 61, 64; T 2, pp. 9c, 10b-c (CSA i, pp. 150, 153).
18 SN iii, p. 87.
19 T 2, p. 11c (CSA i, p. 158).
The five aggregates

The word "distinguishes" (or "is conscious of", vijñāti) in SN is similar in meaning to "characteristic of distinguishing" and "is conscious of" in SA. Thus, although the SN version of the second account mentions only flavours as the objects, the two versions agree in teaching that consciousness is a sort of becoming aware of objects.

This section has shown the two versions largely in agreement in defining the **five aggregates** in two different ways: (1) by listing the components of each aggregate, and (2) by giving a mainly etymological derivation of each of the five terms.

2. The "five aggregates" and the "five aggregates with attachment"

Both traditions (SN and SA) use both the term **five aggregates** (pañcakkhandhā) and the term **five aggregates with attachment** (pañcupādānakkhandhā = pañca-upādāna-khandhā). This section will investigate how these two terms are distinguished.

The distinction between the **five aggregates** (pañcakkhandhā) and the **five aggregates with attachment** (pañcupādānakkhandhā) is clearly made in SN 22. 48 and its counterpart SA 55. The Pāli version quotes the Buddha as saying:

> I will teach you, bhiksus, the five aggregates and the five aggregates with attachment. Do you listen to it!

What, bhiksus, are the five aggregates? Every material form in the past, future, or present, inward or outward, gross or subtle, inferior or excellent, far or near, is called the aggregate of material form; every feeling ...; every perception ...; all activities ...; every consciousness in the past, future, or present, inward or outward, gross or subtle, inferior or excellent, far or near, is called the aggregate of consciousness. These, bhiksus, are called the five aggregates.

And what, bhiksus, are the five aggregates with attachment? Every material form in the past, future, or present, ... far or near, that is accompanied by influxes (sāsava), associated with attachment (upādāniya), this is called the aggregate of material form with attachment; every feeling ...; every perception ...; all activities ...;

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20 SN iii, pp. 47-48.
every consciousness in the past, future, or present, ... far or near, that is accompanied by influxes, associated with attachment, this is called the aggregate of consciousness with attachment. These, bhikṣus, are called the five aggregates with attachment.

The corresponding SA 55 has the Buddha say: 21

I will teach you what are the aggregates and what are the aggregates with attachment.

What are the aggregates? All material form in the past, future, or present, inward or outward, gross or subtle, excellent or inferior, far or near, is all collectively called the aggregate of material form; and similarly, feeling, perception, activities, and consciousness: all are collectively called the aggregate of feeling, of perception, of activities, and of consciousness. These are called the aggregates.

What are the aggregates with attachment? If material form is accompanied by influxes, is [associated with] attachment; if that form, in the past, future, or present, gives rise to sensual desire, anger, ignorance, and various other distressing mental phenomena; and similarly for feeling, perception, activities, and consciousness; these are called the aggregates with attachment.

Thus, SN 22. 48 and SA 55 are almost identical in explaining the (five) aggregates, but differ slightly in explaining the (five) aggregates with attachment. In its explanation of the aggregates with attachment the SA version adds the expression: "... gives rise to sensual desire, anger, ignorance, and various other distressing mental phenomena". This unshared expression does not, however, represent a significant difference, since the items named are identical with the "influxes". The two versions are, therefore, essentially in agreement about the distinction between the five aggregates and the five aggregates with attachment.

Regarding this distinction, further explanation is provided in SN 22. 82 and its counterpart SA 58. The Pāli version reads: 22

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21 T 2, p. 13b (CSA i, p. 169).
22 SN iii, pp. 100-101.
... [A certain bhiksu asked:] Venerable Sir, in what do these five aggregates with attachment have their root? (kiṃmūlakā)

[The Buddha replied:] Bhiksu, these five aggregates with attachment have their root in excitement/impulse (chanda).

Venerable Sir, is it that the five aggregates with attachment are attachment (upādāna), or is attachment something apart from the five aggregates with attachment?

No indeed, bhiksu, those five aggregates with attachment are not attachment, nor yet is attachment something apart from those five aggregates with attachment. But where there is exciting/impulsive desire (chandarāga), there is attachment.

... The bhiksu put another question: Venerable Sir, may it be that in the five aggregates with attachment there is variety of exciting desire (chandarāga-vemattatā).

The Blessed One replied: It may be so, bhiksu. Herein, bhiksu, one thinks thus: "May I have such a material form in future time; may I have such feeling, such perception, such activities, such consciousness in future time". In this way, bhiksu, in the five aggregates with attachment there may be variety of exciting desire.

The corresponding SA 58 records the conversation thus: 23

... World Honoured One, in what do these five aggregates with attachment have their root, their arising, their birth, their occurrence?

The Buddha replied: These five aggregates with attachment have their root in excitement/impulse (欲), their arising in excitement, their birth in excitement, their occurrence in excitement.

... World Honoured One, is it that the aggregates are attachment, or are the five aggregates distinct from attachment?

23 T 2, p. 14b (CSA i, pp. 175, 178 note 2).
The Buddha replied: The *five aggregates* are not attachment, nor yet are the *five aggregates* different from attachment. But where there is *exciting/impulsive desire* (欲 貪), there are the *five aggregates with attachment*.

... World Honoured One, are two *aggregates* connected?

The Buddha replied: Yes, Yes. Suppose a person thinks thus: May I in future time have such a material form, such feeling, such perception, such activities, such consciousness. This, bhiksu, is called *aggregate* and *aggregate* being connected.

The two versions have the following in common:

1. The root from which the *five aggregates with attachment* arise is *exciting/impulsive desire*.
2. *Attachment* is neither the *five aggregates* themselves, nor something apart from or different from the *five aggregates*; where there is *exciting desire*, there is *attachment*.

The two versions also differ significantly. In SN the monk asks, “may it be that in the *five aggregates with attachment* there is variety of *exciting desire*?”, whereas in SA he asks, “are two *aggregates* connected?”. The questions appear different; but in both versions the Buddha answers “yes”, and gives the same reason: because one thinks to have the *five aggregates* be such or such in future time. The significance of the difference in the question is not apparent.

The above examination of the terms, *five aggregates* (or simply *aggregates*) and *five aggregates with attachment* has found the two versions agreeing that the distinction depends on whether or not each of the five is accompanied by the influxes and associated with attachment. The two versions also agree that *attachment* is present wherever there is *exciting* or *impulsive desire*.

3. Knowing things as they really are

This section will examine the notion of fully knowing the *five aggregates* (or the *five aggregates with attachment*) as presented in the two versions.
The two versions agree that the ending of suffering requires that one knows (jātati) and sees (passati) things as they really are (yathābhūtaṃ). For example, SN 22. 101 reports the Buddha as saying:24

By knowing, by seeing, bhiksus, I declare, is the destruction (or extinction, khayaṁ) of the influxes (āsavānaṁ), not by not knowing, not by not seeing.

Its counterpart SA 263 has almost the same:25

Then the Buddha said to the bhiksus: By knowing and seeing I attained the extinction of the influxes (滅盡), not by not knowing and not seeing.

What are the things that one has to know and see as they really are? SN 22. 57 and its counterpart SA 42 provide the following answer:26

... Bhiksus, a bhiksu fully knows (pajātati 如實知) material form (rūpa 色), the arising (samudaya 集) of material form, the cessation (nirūpā 無) of material form, the way (paṭipadā 道跡) leading to the cessation of material form, the flavour (assāda 味) of material form, the danger (ādinava 恐) of material form, and the giving up (nissaraṇa 離) of material form [and similarly for feeling, perception, activities, and consciousness].

This indicates that to achieve destruction of the influxes one must fully know and see seven things: (1) the five aggregates, (2) the arising of the five aggregates, (3) the cessation of the five aggregates, (4) the way leading to the cessation of the five aggregates, (5) the flavour of the five aggregates, (6) the danger of the five aggregates, and (7) the giving up of the five aggregates.

However, there also exist other accounts of what one has to know and see as they really are. The following are examples:

24 SN iii, p. 152.
25 T 2, p. 67a (CSA i, p. 58).
I. Know two things:
- (1) the arising of the five aggregates (or of the personality (the “being-group”, sak-kāya = the five aggregates with attachment)), and (2) the cessation of the five aggregates.²⁷

II. Know three things:
- (1) the five aggregates, (2) the arising of the five aggregates, and (3) the cessation of the five aggregates.²⁸
- (1) the flavour of the five aggregates, (2) the danger of the five aggregates, and (3) the giving up of the five aggregates.²⁹

III. Know four things:
- (1) the five aggregates (or the personality (sak-kāya), or suffering (dukkha = the five aggregates with attachment)), (2) the arising of the five aggregates, (3) the cessation of the five aggregates, and (4) the way leading to the cessation of the five aggregates.³⁰

IV. Know five things:
- (1) the arising of the five aggregates, (2) the cessation of the five aggregates, (3) the flavour of the five aggregates, (4) the danger of the five aggregates, and (5) the giving up of the five aggregates.³¹

V. Know six things:
- (1) the five aggregates, (2) the arising of the five aggregates, (3) the cessation of the five aggregates, (4) the flavour of the five aggregates, (5)

³⁰ SN 22. 50, 56, 103-105, 113-114, 135: SN iii, pp. 50, 59, 157-159, 162-163, 176-177; SA 31, 71, 257, 263: T 2, pp. 6c, 18b-c, 64c-65a (CSA i, pp. 41, 114-116, 46).
³² SA 41: T 2, p. 9b (CSA i, p. 149) (not in SN).
the danger of the five aggregates, and (6) the giving up of the five aggregates.\textsuperscript{33}

VI. Know seven things:
- (1) the five aggregates, (2) the arising of the five aggregates, (3) the cessation of the five aggregates, (4) the way leading to the cessation of the five aggregates, (5) the flavour of the five aggregates, (6) the danger of the five aggregates, and (7) the giving up of the five aggregates.\textsuperscript{34}

These six categories are shown in the following table:

\begin{center}
\textit{Knowing the five aggregates in different formulations}
\end{center}

\begin{tabular}{|c|c|c|c|c|c|c|c|}
\hline
1. & 5 aggregates & & & & & & \\
2. & arising & \cdot & \cdot & \cdot & \cdot & \cdot & \\
3. & cessation & \cdot & \cdot & \cdot & \cdot & \cdot & \\
4. & way & & & \cdot & & & \\
5. & flavour & & \cdot & \cdot & \cdot & \cdot & \\
6. & danger & \cdot & \cdot & \cdot & \cdot & \cdot & \\
7. & giving up & & \cdot & \cdot & \cdot & \cdot & \\
\hline
\end{tabular}

In all these formulations both versions refer indiscriminately to the five aggregates or the five aggregates with attachment. The nature of the seven items listed above will now be examined, under two groupings: 3.1. The five aggregates, their arising, their cessation, and the way leading to their cessation; 3.2. The flavour, the danger, and the giving up of the five aggregates.

3.1. The five aggregates, their arising, their cessation, and the way leading to their cessation

The five aggregates themselves have already been examined (section 1). We now go on to investigate the arising of the five aggregates, their cessation, and the way leading to their cessation – the second to fourth of the seven things that one should "fully know". These three teachings are naturally closely linked. The two versions discuss them in terms of the causes and

\textsuperscript{33} SA 32, 74, 258, 266-268: T 2, pp. 7a, 19b, 65a, 69b-70a (CSA i, pp. 42, 121, 46, 68-73) (not in SN).

\textsuperscript{34} SN 22. 57: SN iii, p. 62; SA 42: T 2, p. 10a (CSA i, pp. 151-152).
conditions responsible for the coming into existence or not coming into existence of the five aggregates (or the five aggregates with attachment). The following will summarise the available accounts in eight sub-groupings.

(1) In SN 22. 82 and its counterpart SA 58, the Buddha states the cause (hetu 因) and condition (paccayo 緣) for the designation (paññāpanāya) or name (名) of the five aggregates, thus:

The four great elements are the cause and condition for the designation/name of the aggregate of material form. Contact (phassa 觸) is the cause and condition for the designation of the aggregates of feeling, perception, and activities. Name-and-material form (nāma-rūpa 名色) is the cause and condition for the designation/name of the aggregate of consciousness.

Thus, the two versions agree in identifying three causes/conditions for the coming into existence of the five aggregates, as shown (the arrow sign denotes the causal or conditional relationship):

```
<table>
<thead>
<tr>
<th>The five aggregates:</th>
</tr>
</thead>
<tbody>
<tr>
<td>the four great elements ----→ material form</td>
</tr>
<tr>
<td>contact ------------→ feeling, perception, activities</td>
</tr>
<tr>
<td>name-and-material form ----→ consciousness</td>
</tr>
</tbody>
</table>
```

In the previous section we saw material form equated with the four great elements themselves, and as derived from the four great elements. The latter statement appears to agree with the present identification of the four great elements as the cause and condition of material form. It is therefore only in respect of the remaining four aggregates that the quoted statement provides new information. That information is confirmed and elaborated on elsewhere in the two versions.

(2) Regarding the arising (samudaya 集) of the five aggregates, SN 22. 57 and its counterpart SA 42 similarly state in common that “from the arising of contact (phassa-samudaya) is the arising of feeling (vedanā-samudayo), perception (saññā-samudayo), and activities (saṅkhāra-samudayo); and “from the arising of name-and-material form (nāmarūpa-

The five aggregates

The five aggregates:

<table>
<thead>
<tr>
<th>nutritional (SN)</th>
<th>delight and desire (SA)</th>
<th>material form</th>
</tr>
</thead>
<tbody>
<tr>
<td>contact</td>
<td>feeling, perception,</td>
<td>activities</td>
</tr>
<tr>
<td>name-and-material form</td>
<td>consciousness</td>
<td></td>
</tr>
</tbody>
</table>

Regarding the cessation (niruddha 滅) of the five aggregates, the two versions describe it as just the opposite or negation of the arising. Thus, the SN version states: "from the cessation of nutritional (ahāra-niruddha) is the cessation of material form (rupa-niruddho); "from the cessation of contact (phassa-niruddha) is the cessation of feeling, perception, and activities"; "from the cessation of name-and-material form (nāmarūpa-niruddha) is the cessation of consciousness". The corresponding SA version states the same, except that for material form it has: "from the cessation of delight and desire is the cessation of material form".

Both versions state that the way (patipada 道跡) leading to the cessation of each of the five aggregates is the noble eightfold way.

Regarding nutritional (ahāra) in the SN version, no explanation is given. In other contexts, ahāra most commonly means simply food for maintaining the body (material form) of living beings. On this understanding, the

36 SN iii, pp. 63-64; T 2, p. 10a-c (CSA i, pp. 152-153). See also SN 22. 56 = SA 41: SN iii, pp. 60-61; T 2, p. 9b-c (CSA i, pp. 149-150).
37 Skt. nandi-rāga.
38 SN iii, p. 62; T 2, p. 10a (CSA i, p. 152). See also SN 22. 56 = SA 41: SN iii, p. 59; T 2, p. 9b (CSA i, p. 149), and SA 59: T 2, p. 15b (CSA i, p. 89), which has no SN counterpart.
39 SN iii, pp. 62-64; T 2, p. 10a (CSA i, p. 152). See also SN 22. 56: SN iii, pp. 59-61 (whose counterpart SA 41 does not mention this teaching: T 2, p. 9b; CSA i, p. 149).
40 SN iii, pp. 62-65; T 2, p. 10a-c (CSA i, pp. 152-153). See also SN 22. 56: SN iii, p. 59 (whose counterpart SA 41 does not mention this teaching: T 2, p. 9b; CSA i, p. 149). Cf. SN 22. 84 = SA 271: SN iii, p. 109; T 2, p. 71c (CSA i, p. 81).
41 Regarding the contents of the noble eightfold way between SN and SA, see Chapter 7, The path.
statement that the arising of material form (the body) depends on food is compatible with the statement that it depends on the four great elements. Both statements appear, however, to conflict with the statement given in the SA counterpart that the arising of material form is due to delight and desire in material form. This matter will be discussed further in Chapter 6 under the heading “Nutriments”.

The term name-and-material form (nāma-rūpa) is also not explained in either version. This too will be discussed in Chapter 6.

(3) The arising and the cessation of craving (tañhā) is also identified as the cause for the arising and the cessation of the five aggregates with attachment.

For example, SN 22. 103 and 105, after equating the totality (anta) of the personality (sakkāya) with the five aggregates with attachment, go on to say:42

And what, bhiksus, is the totality of the arising of the personality (sakkāya-samudaya)? It is just that craving (tañhā), which leads to further becoming, accompanied by delight and desire (nandi-rāga), finding delight (abhinandini) in this or that – that is to say, craving for sensual pleasure (kāma-tañhā), craving for existence (or becoming, bhava-tañhā), craving for non-existence (vibhava-tañhā). This, bhiksus, is called the totality of the arising of the personality.

And what, bhiksus, is the totality of the cessation of the personality (sakkāya-nirodha)? It is complete fading away and cessation (asesa-virāga-nirodho) of that craving, abandonment (cāgo) of it, renunciation (paṭinissaggo) of it, liberation (mutti) from it, non-attachment (anālayo) to it. This, bhiksus, is called the totality of the cessation of the personality.

The corresponding SA 70 and 71 say almost the same, but without specifying the three kinds of craving (craving for sensual pleasure, existence, and non-existence):43

What is the totality44 of the arising of the personality (有身集邊)? It is attachment (愛)45 and craving (愛), which leads to further

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42 SN iii, pp. 158-159. SN 22. 105 omits “totality” (anta) throughout.
43 T 2, p. 18b-c (CSA i, pp. 113-114 and FSA i, p. 116).
44 SA 71 (= SN 22. 105) omits “totality” (邊) throughout.
45 SA 71 omits “attachment” here and in the next paragraph.
becoming, accompanied by delight and desire (貪喜), finding delight (樂著) in this or that. This is called the totality of the arising of the personality.

What is the totality of the cessation of the personality (有身滅邊)? It is the complete extinction, ending, fading away, cessation, calming of that attachment and craving, which leads to further becoming, accompanied by delight and desire, finding delight in this or that. This is called the totality of the cessation of the personality.

Regarding the way leading to cessation, SN 22. 103, 105 and SA 71, but not SA 70, state it is the noble eightfold way.46

Thus, the two versions here state in common that the five aggregates with attachment are the [totality] of the personality; that this arises from “craving, which leads to further becoming, accompanied by delight and desire, finding delight in this or that”; and that it ceases with the cessation of that craving, by the practice of the noble eightfold way.

A similar teaching is found in SN 22. 104, which has no SA counterpart. This discourse equates the five aggregates with attachment with suffering (dukkha); then it goes on to say that the arising of suffering is craving, ... and so on as before. The formulation is as in the Four Noble Truths.47

(4) A teaching resembling that of arising by causal condition (paṭicca-samuppāda) is found in SN 22. 5-6 and their counterpart, SA 65. The SN version states:48

And what, bhiksus, is the arising of material form, of feeling, of perception, of activities, of consciousness?

Herein, bhiksus, one rejoices (abhinandati), one welcomes (abhivadati), one remains attached (ajjhosaya tiṭṭhati). In what does one rejoice, what does one welcome, to what does one remain attached?

One rejoices in material form (feeling, perception, activities, consciousness), one welcomes material form (feeling ...), one remains attached to material form (feeling ...). In one who rejoices in,

46 SN iii, pp. 158-159; T 2, p. 18c (CSA i, p. 114).
47 SN iii, pp. 158-159.
welcomes, and remains attached to material form (feeling ...). That delight in material form (feeling ...) is attachment (upādāna). Conditioned by that attachment is becoming. Conditioned by becoming is birth. Conditioned by birth, ageing-and-death, grief, lamentation, pain, depression and despair together come to exist. Thus is the arising of this whole mass of suffering. ...

Such, bhiksus, is the arising of material form, of feeling, of perception, of activities, of consciousness.

And what, bhiksus, is the passing away (attha-gama) of material form, of feeling, of perception, of activities, of consciousness?

Herein, bhiksus, one does not rejoice (nābhīnandati), one does not welcome (nābhivadati); not having attached, one remains (nājīhosāya tiṭṭhati). In what does one not rejoice, what does one not welcome; not having attached to what does one remain?

In material form (feeling ...) one does not rejoice; material form (feeling ...) one does not welcome; not having attached to material form (feeling ...), one remains. One who does not rejoice in, one who does not welcome, one who remains not having attached to that material form (feeling ...) does not give rise to delight (nandi). From the cessation (nirodhā) of that delight is the cessation of attachment (upādāna). From the cessation of attachment is the cessation of becoming, ... and so forth. Thus is the cessation of this whole mass of suffering.

The corresponding SA 65 differs significantly. It says:49

What is the arising of material form, of feeling, of perception, of activities, of consciousness?

The ignorant untaught ordinary person, with regard to unpleasant, pleasant, and neutral feelings, does not observe as they really are the arising of feeling, the ceasing of feeling, the flavour of feeling, the danger of feeling, the giving up of feeling. Because he does not observe things as they really are, he finds delight in feeling and

49 T 2, p. 17a-b (CSA i, p. 107).
generates attachment (於受樂著生取); conditioned by attachment is becoming; conditioned by becoming is birth; conditioned by birth are ageing-sickness-and-death, grief, lamentation, affliction, pain. Thus is the arising and generation of the whole mass of suffering. This is called the arising of material form; this is called the arising of feeling, of perception, of activities, of consciousness.

What is the cessation of material form, of feeling, of perception, of activities, of consciousness?

The well-taught noble disciple, with regard to unpleasant, pleasant, and neutral feelings, observes as they really are the arising of feeling, the ceasing of feeling, the flavour of feeling, the danger of feeling, the giving up of feeling. Because he observes things as they really are, he ceases finding delight (於受樂著滅); from the cessation of finding [delight] is the cessation of attachment; from the cessation of attachment is the cessation of becoming; from the cessation of becoming is the cessation of birth; from the cessation of birth is the cessation of ageing-sickness-and-death, grief, lamentation, affliction, pain. Thus is the cessation of the whole mass of suffering. This is called the cessation of material form, of feeling, of perception, of activities, of consciousness.

The wording of the two versions is not the same, as shown in the following comparison (based on the arising mode):

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rejoicing, welcoming, remaining attached to material form, feeling, perception, activities, consciousness.</td>
<td>1. Not seeing the arising, ceasing, flavour, danger, and giving up of feeling (unpleasant, pleasant, and neutral).</td>
</tr>
<tr>
<td>2. (\rightarrow) delight, attachment.</td>
<td>2. (\rightarrow) delight, attachment.</td>
</tr>
<tr>
<td>3. (\rightarrow) becoming.</td>
<td>3. (\rightarrow) becoming.</td>
</tr>
<tr>
<td>4. (\rightarrow) birth.</td>
<td>4. (\rightarrow) birth.</td>
</tr>
<tr>
<td>5. (\rightarrow) ageing-and-death, grief, lamentation, pain, depression and despair.</td>
<td>5. (\rightarrow) ageing-sickness-and-death, grief, lamentation, affliction and pain.</td>
</tr>
</tbody>
</table>
The two differ in the first item, explaining the arising of delight and attachment. The SN version attributes the arising of delight to one’s rejoicing in material form, feeling, etc. – i.e. in all five aggregates. The SA version attributes it to one’s failure to recognise certain characteristics of feeling – i.e. of just one aggregate. The resulting delight (nandi 楽) is clearly connected with craving (tānḍhā 愛) and desire (rāga 喜), because, as seen in the same segments quoted earlier, craving, which leads to further becoming, is described as “accompanied by delight and desire (nandi-rāga)”, and as “finding delight (abhinandiṇī) in this or that”. Consequently, we infer that the delight of the present segment is identical with craving. There is, therefore, agreement that the arising of delight or craving is the main root for the arising of suffering.

The discourses being examined here show a connection between the five aggregates and arising by causal condition (paṭiccasamuppāda). Both versions begin by asking what is the arising and the cessation of the five aggregates, but in answer they give an abbreviated version of the teaching on arising by causal condition, which explains the arising and the cessation of suffering. Thus, suffering is identified with the five aggregates, and the arising and cessation of suffering, explained with an abbreviated account of paṭiccasamuppāda, is the arising and cessation of the five aggregates.

While it is true that suffering is elsewhere frequently identified with the five aggregates with attachment, one may suggest that the content of this discourse (both versions) hardly constitutes an explanation of the arising and cessation of the five aggregates. Both versions appear, in the end, not to provide an answer to the question they ask at the outset. The implications of this problem cannot be pursued here.

(5) The two different wordings seen in the two versions just examined are found combined in SA 69. Explaining the way leading to the arising (趣道) and the cessation (滅道) of the personality (有身集), SA 69 states a series of causes and effects; in the arising mode, they are the following:

1. Not fully knowing the arising, ceasing, flavour, danger, and giving up of material form ... consciousness.
2. → rejoicing in (樂), welcoming (歡), attaching to (著), and dwelling on (住) them.

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50 Such as SN 22. 103, 105 = SA 70-71.
51 On this teaching, see Chapter 6.
52 T 2, p. 18a-b (CSA i, pp. 112-113). See also SA 60, 66-67: T 2, pp. 15b-c, 17b-c (CSA i, pp. 90, 108-109) (no SN counterparts).
3. → craving and delight (愛 樂), and attachment (取).
4. → becoming.
5. → birth.
6. → ageing-sickness-and-death, grief, lamentation, affliction and pain.

In the ceasing mode the items are the opposite or negation of these: fully knowing the arising, etc. of material form ... consciousness, and so on. Here items 1 and 2 are equivalent to the SN and SA versions respectively of the first item identified under (4), above.

The Pāli counterpart of the present discourse, SN 22. 44, also explains the way leading to the arising and the cessation of the personality (sakkāya), but it does so very differently.\(^53\)

... Herein, bhiksus, the untaught ordinary person, having no regard for the noble ones, unskilled in the noble teaching, untrained in the noble teaching ... views (samanupassati) material form as the self (rūpam attato), or the self as possessed of material form (rūpavantaṁ attānām), or material form as being in the self (attani rūpam), or the self as being in material form (rūpasmiṁ attānaṁ). He views feeling ..., perception ..., activities ..., consciousness ...

This, bhiksus, is called the way leading to the arising of the personality (sakkāya-samudaya-gāmini-paṭipadā). So the meaning here is just this: it is called, bhiksus, the view (samanupassanā) leading to the arising of suffering (dukkha-samudaya-gāmini).

... Herein, bhiksus, the well-taught noble disciple, having regard for the noble ones, skilled in the noble teaching, trained in the noble teaching ... does not view material form as the self, nor the self as possessed of material form, nor material form as being in the self, nor the self as being in material form. He does not view feeling ..., perception ..., activities ..., consciousness ...

This, bhiksus, is called the way leading to the cessation (nirodha) of the personality. So the meaning here is just this: it is called, bhiksus, the view leading to the cessation of suffering (dukkha-nirodha-gāmini samanupassanā).

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\(^{53}\) SN iii, p. 44.
In place of the series of six items of the SA version, the SN version has the following much simpler series (in arising mode):

1. Being unskilled in the noble teaching.
2. → seeing the five aggregates as self.
3. → the personality = suffering.

As regards their doctrinal content, the two versions may well be equivalent at some deeper level: both attribute suffering ultimately to ignorance. However, as regards their surface expression, they appear totally different. This may raise the question whether the two really are "counterparts", i.e. derived from a common "original" discourse.

(6) SA 68, which has no SN counterpart, purports to explain the arising and the cessation of the five aggregates in terms of a variant of the conditioned arising and ceasing formula, beginning with the sense organs:\textsuperscript{54}

What is the \textit{arising} of material form, of feeling, of perception, of activities, of consciousness? Conditioned by eye (and the rest) and visual form (and the rest) arises eye consciousness (and the rest); the coming together of these three things (sense organ, sense object, and consciousness) is the arising of contact. Conditioned by contact arises feeling. Conditioned by feeling arises craving, and so on ... and thus arises the whole mass of suffering. This is called the \textit{arising} of material form, of feeling, of perception, of activities, of consciousness.

What is the \textit{cessation} of material form, of feeling, of perception, of activities, of consciousness? Conditioned by eye and visual form arises eye consciousness; the coming together of these three things is the arising of contact. Conditioned by the cessation of contact feeling ceases, and so on ... and thus ceases the whole mass of suffering. ... This is called the \textit{cessation} of material form, of feeling, of perception, of activities, of consciousness.

This is another case where a discourse purports to explain the arising and cessation of the five aggregates, but actually presents a version of the pāṭiccasamuppāda (\textit{arising by causal condition}) formula. The teaching contained in this discourse (SA 68) is closely connected to teachings on the six sense spheres, so will be re-examined in Chapter 3.

\textsuperscript{54} T 2, p. 18a (CSA i, p. 110).
(7) SN 22. 101 and its counterpart SA 263 state that the way leading to fully knowing-and-seeing the arising and the passing away of the five aggregates (equated with destruction of the influxes) is the thirty-sevenfold way (in seven categories).

SN 22. 101 states:

By knowing (jānato), by seeing (passato), bhiksus, I declare, is the destruction (khaya) of the influxes (āsavā), not by not knowing, not by not seeing.

And by knowing what, by seeing what, bhiksus, is the destruction of the influxes? [It is by knowing and seeing]: thus is material form (feeling, perception, activities, consciousness), thus is the arising of material form (feeling, perception, activities, consciousness), thus is the passing away (atthagama) of material form (feeling, perception, activities, consciousness). By so knowing, by so seeing, bhiksus, is the destruction of the influxes.

Suppose, bhiksus, that there arises this wish in a bhiksu who abides not intent on, not practising cultivation (bhāvanā): [May] my mind (cittam) be without attachment (anupādāya), liberated from the influxes. Despite that, his mind is not without attachment, not liberated from the influxes. What is the reason for that?

It must be said that it is his neglect of cultivation (abhāvitattā). Neglect of cultivation of what? Neglect of cultivation of the four stations of mindfulness (satipaṭṭhānānam), of the four right efforts (sammappadānānam), of the four factors of supernormal power (iddhipādānam), of the five faculties (indriyānam), of the five powers (balānam), of the seven factors of enlightenment (bojjhāṅgānam), of the noble eightfold way (ariyassa atthaṅgikassa maggassa).

The discourse indicates that fully knowing-and-seeing the arising and passing away of the five aggregates brings destruction of the influxes ("the mind without attachment, liberated from the influxes"); and that the way to achieve that is cultivation (bhāvanā), in seven categories:

55 SN iii, pp. 152-153.
Knowing things as they really are

(1) the four stations of mindfulness (cattāro sati-paṭṭhānā)
(2) the four right efforts (cattāro sammappadhānā)
(3) the four factors of supernormal power (cattāro iddhi-pādā)
(4) the five faculties (pañca indriyāni)
(5) the five powers (pañca balāni)
(6) the seven factors of enlightenment (satta bojjhaṅgā)
(7) the noble eightfold way (ariya atthaṅgika magga)

These seven together comprise thirty-seven items, well known in early Buddhist schools as the "thirty-seven things leading to enlightenment" (sattatirīpa bodhipakkhiya-dhammā). This thirty-sevenfold way is here identified as the way leading to fully knowing-and-seeing the arising and passing away of the five aggregates, or the destruction of the influxes.

The corresponding SA 263 records the same teaching, along with the same seven bodhipakkhiya categories, but without mentioning the number of items in each category.

Neither version explains the seven categories. Each of the categories is the subject of its own saṁyukta (saṁyutta) in SN and SA, and the seven will be examined in Chapter 7.

(8) Concentration (samādhi) is particularly mentioned in both versions as conducive to fully knowing-and-seeing the arising and passing away (cessation) of the five aggregates.

For example, SN 22. 5 reports the Buddha as saying:

Practise concentration (samādhim bhavetha), bhikṣus! A bhikṣu who is concentrated (samāhito), bhikṣus, knows things as they really are. And what things does he know as they really are? [He knows:] the arising of material form, and the passing away of material form; the arising of feeling, of perception, of activities, of consciousness, and the passing away of feeling, of perception, of activities, of consciousness.

Similarly, SN 22. 6 states instead:

---

56 Also listed at SN 22. 81 = SA 57: SN iii, p. 96; T 2, p. 14a (CSA i, p. 171); SA 75: T 2, p. 19c (CSA i, p. 123) (= SN 22. 58: SN iii, pp. 65-66).
57 T 2, p. 67a-b (CSA i, p. 58).
58 SN iii, pp. 13-14.
59 SN iii, p. 15.
Develop application to solitude (paṭisallāne), bhiksus! A bhiksu who is secluded (paṭisallīno), bhiksus, knows things as they really are. And what things does he know as they really are? ... (Answer as above, SN 22. 5).

"Develop application to solitude" means much the same as "practise concentration". Hence, SN 22. 5-6 affirm a close relationship between concentration (in solitude) and fully knowing the arising and passing away of the five aggregates.

The SA counterpart of both the above SN discourses, SA 65, has the Buddha saying:

You should always practise diligently concentrative meditation, inwardly calming your mind (方便禅思, 内寂其心). Why? A bhiksu, who always practises diligently concentrative meditation, inwardly calming his mind, sees things as they really are. What things does he see as they really are? [He sees:] this is material form, the arising of material form, and the cessation of material form; this is feeling ...; perception ...; activities ...; this is consciousness, the arising of consciousness, and the cessation of consciousness ...

This agrees with the SN version in closely linking the practice of concentrative meditation with fully seeing the arising and passing away of the five aggregates. Thus, the two versions identify concentration as a means to insight.61

This section (3.1) has revealed considerable variety between SN and SA in their teachings on the arising, the cessation, and the way leading to the cessation of the five aggregates.

Teachings that are shared between the two traditions (SN and SA) include:

• The aggregate of material form arises conditioned by the four great elements; the aggregates of feeling, perception, and activities arise conditioned by contact; and the aggregate of consciousness arises conditioned by name-and-material form.

60 T 2, p. 17a (CSA i, p. 107). SA 66-68 state a similar teaching, but they lack SN counterparts (T 2, pp. 17b-18a; CSA i, pp. 108-110).

61 Regarding concentration (samādhi), SN 22. 80 = SA 272 mention a concentration called signless concentration (animitta-samādhi 無相三昧), referring to the practice of the four stations of mindfulness (SN iii, p. 93. T 2, p. 72a-b; CSA i, p. 84).
• All five aggregates arise conditioned by craving.
• The cessation of the five aggregates is the opposite or negation of their arising – except in the case of the aggregate of material form, for which the two versions fail to explain its ceasing.
• The way leading to the cessation of the aggregates entails fully knowing-and-seeing, achieved through the thirty-sevenfold way, the noble eightfold way, or concentration.

The principal unshared teachings are the following two:

• Regarding the arising of the aggregate of material form, SN 22. 56-57 say it is conditioned by nutriments, whereas SA 41-42 say it is conditioned by delight in and desire for material form – see No. (2).
• Explanations of the arising and ceasing of the five aggregates in terms of an abbreviated paṭiccasamuppāda formula show partial disagreement. The account given in SN 22. 5-6 differs in its beginning section from that given in the counterpart, SA 65 – see No. (4) (cf. also No. (5)). And both of these differ from the account given in SA 68, which has no SN counterpart – see No. (6).

3.2. The flavour, the danger, and the giving up of the five aggregates

This section will investigate the remaining three things that one should fully know for the ending of affliction: the flavour (assāda 味), the danger (ādinava 患), and the giving up (nissaraṇa 離) of the five aggregates. These three things to be known regarding the five aggregates are defined in SN 22. 82 as follows:62

Venerable sir, what is the flavour, the danger, the giving up of material form? What is the flavour, the danger, the giving up of feeling, of perception, of activities, of consciousness?

Bhiksu, the ease-and-joy (sukham somanassaṃ) that arises conditioned by material form – this is the flavour of material form. The impermanence (aniccam), the suffering (dukkham), the unstable nature (vapariṇāma-dhammam) of material form – this is the danger of material form. The restraining of exciting/impulsive desire (chandarāga-vinayo), the abandoning of exciting desire

62 SN iii, pp. 102-103.
The five aggregates

(chandarāga-pahānaṁ) for material form – this is the giving up of (or escape from) material form. (Similarly for feeling, perception, activities, and consciousness).

The corresponding SA 58 presents the very same teaching. Similar statements are found in other discourses, such as SN 22. 57 and its counterpart SA 42. Thus, the two versions display no differences in the teaching on the flavour, danger, and giving up of the five aggregates.

This section on “Knowing things as they really are” with respect to the five aggregates has shown that, in the two versions, there are altogether seven things to be known, namely: 1. the five aggregates (or the five aggregates with attachment), 2. the arising of the five, 3. their cessation, 4. the way leading to their cessation, 5. their flavour, 6. their danger, and 7. the giving up of the five aggregates.

In different contexts differing numbers of these seven things are specified as needing to be known (see table on p. 36). The number ranges from two to seven. Some of the resulting sets correspond to standard formulae; for example, the set of four (the five aggregates, their arising, their cessation, and the way to their cessation) is the familiar set of four noble truths (cattāri ariyasaccāni).

4. The four abodes of consciousness and the five aggregates

Both versions speak of four abodes (or bases) of consciousness (catasso viññāṇaṭṭhitiyo, 四識住) in connection with the five aggregates.

In the Pāli this teaching is represented in SN 22. 53 and 55:

Bhiksus, by attachment (or approach) to material form (rūpupāyaṁ), consciousness (viññāṇaṁ), having an abode (tiṭṭhamānaṁ), may persist (tiṭṭheyya). With material form for its object (rūpāramma-
Four abodes of consciousness & five aggregates

ṇam), with material form for its platform (rupapatițṭhaṇ), seeking
delight (nandupasevanaṇ), it may come to growth, increase,
abundance. By attachment to feeling (vedanupāyaṃ) ... to percep-
tion (saṃñupāyaṇ) ... to the activities (saṅkhārupāyaṇ), conscious-
ness, having an abode, may persist. With the activities for its object,
with the activities for its platform, seeking delight, it may come to
growth, increase, abundance.

Bhiksus, if anyone were to declare thus: Apart from material form,
apart from feeling, apart from perception, apart from the activities, I
will make known the coming or the going of consciousness, the
ceasing or the arising of consciousness, the growth or the increase or
the abundance of consciousness – to do that would be impossible.

If, bhiksus, a bhiksu abandons desire (rāgo) for the element of
material form (rupadhātuyā), then by that abandonment of desire,
its object (ārammanā) is cut off. Thereby there is no platform
(patițṭhā) for consciousness. If, bhiksus, a bhiksu abandons desire for
the element of feeling ... of perception ... of activities ... of
consciousness, then by that abandonment of desire, its object is cut
off. Thereby there is no platform for consciousness.

Without that platform, consciousness has no growth, no generating
activity, and is liberated (vimuttam). Through being liberated it is
steady; through steadiness it is contented; through contentment it
does not worry; being unworried, it individually becomes utterly at
peace (parinibbāyati). It knows thus: Birth is ended, noble conduct is
established, done is what was to be done, there is no more further
becoming.

The corresponding SA 40 and 64 have similar contents but different
expressions. For example, SA 64 (= SN 22. 55) describes the liberated
consciousness in this sequence: without abode (無所住), not growing (不增
長), not generating activity (無所為作), steady (住), contented (知足),
liberated (解脫), not clinging (無 所 取), not attaching (無 所 著),
individually knowing nirvāṇa (自 覺 涅槃), with birth ended, ... with no

68 T 2, pp. 9a-b, 17a (CSAi, pp. 147-148, 102-103).
further becoming,\textsuperscript{69} which is slightly different from the Pāli. The two versions share the following:

1. The \textit{four abodes of consciousness} are:

   (1) material form with attachment
   (2) feeling with attachment
   (3) perception with attachment
   (4) activities with attachment

2. The \textit{four abodes, objects, or platforms of consciousness} (which are associated with \textit{attachment} or approach, \textit{upāya}), together with that \textit{consciousness} itself, constitute the \textit{five aggregates with attachment}.

3. \textit{Growth, increase, and abundance of consciousness} is caused by seeking delight (nandi-upasevanā 愛 樂), or desire (rāga 貪) for material form, feeling, perception, and activities. If desire for those four is abandoned, then \textit{consciousness} is deprived of its \textit{object} or \textit{platform}. Without that \textit{platform}, \textit{consciousness} will not grow and generate activity, and thus is liberated. Here, \textit{consciousness} is portrayed as having a leading function (generating activity or not) in regard to liberation from suffering; it is treated as being in a different category from the other four aggregates.

5. Seeing things as they really are

In section 3, above, note was taken of the notion of knowing (seeing) things \textit{as they really are} (yathābhiṣṭa) with regard to the five aggregates. Seeing or observing things as they really are leads to liberation from “this whole mass of suffering”. This section will investigate further occurrences of this teaching.

The \textit{five aggregates}, seen \textit{as they really are}, are sometimes stated to be conditioned or compounded (saṅkhata).\textsuperscript{70} However, when both versions of the \textit{sānyukta} are examined, it is found that the essential characteristics of the five aggregates are most often presented in either of the following formulations:

\textsuperscript{69} T 2, p. 17a (CSA i, p. 103).
\textsuperscript{70} SN 22. 21 and its counterpart SA 260: SN iii, pp. 24-25; T 2, pp. 65c-66a (CSA i, p. 51); SN 22. 81: iii, pp. 96-99, and its counterpart SA 57: T 2, p. 14a-b (CSA i, p. 172); SA 80: T 2, p. 20b (no SN counterpart; CSA i, p. 128); SN 22. 55 and its corresponding SA 64: SN iii, pp. 56-57; T 2, p. 16c (CSA i, p. 102).
Seeing things as they really are

(1) impermanent, suffering, not-self (anicca, dukkha, anatta, 無常, 苦, 無我/非我)
(2) impermanent, suffering, empty (suñña, 空), not-self

The more common of the two is formulation (1): one sees the five aggregates as impermanent, suffering, and not-self. The two versions contain frequent references to the attainment of liberation through this insight.\(^71\)

Commonly the progression from seeing impermanence etc. to attaining liberation is described in terms of the following series of five stages:\(^72\)

1. seeing (the five aggregates as impermanent etc.) – passati, sammā-passaṁ, sammādiṭṭhi, 觀,正見\(^73\)
2. disgust (with the five aggregates) – nibbidā, 厭
3. destruction of delight and desire, fading away or absence of desire – nandirāgakkhaya, virāga, 喜貪盡, 離欲
4. liberation, cessation – vimutti (vimuccati, suvimutta), nirodha, ceto-vimutti, pañña-vimutti, 解脫, 滅盡, 心解脫, 智解脫
5. knowledge of liberation – vimutti-ñāṇa, 解脫知見

The practising monk sees the five aggregates as impermanent; seeing them as impermanent, he sees them as suffering; seeing them as suffering, he sees them as not-self; seeing them as not-self, he attains, in the words of one discourse, “the calming of all activities, renunciation of all attachment, the destruction of craving, the fading away of desire, cessation, nirvana (sabbasañkhārasamathе, sabbupadhipatīnissagge, tañhakkhaye, virāge, nirodhe, nibbāne)”.\(^74\) Other discourses in SN and SA, while using different wording, describe essentially the same series. This teaching on seeing the five aggregates as impermanent, suffering, and not-self, thus leading to nirvana, is therefore common to the two versions.

\(^{71}\) E.g. SN 22. 15, 45-46, 49, 59, 76-77, 79-80, 158; SN iii, pp. 22, 44-46, 48-50, 67-68, 82-84, 88-89, 94, 187, etc. SA 9-12, 33-34, 82-87, 104, 110, 264, 269: T 2, pp. 2a-2b, 7b-8a, 21b-22b, 31a, 36a, 68b, 70b, etc. CSA i, pp. 13-15, 63-64, 75, 133-139, 184, 206.

\(^{72}\) E.g. SN 22. 51-52, 12: SN iii, pp. 51-52, 21 = SA 1-2: T 2, p. 1a (CSA i, pp. 2-3); SN 22. 9: SN iii, p. 19 = SA 8: T 2, p. 1c (CSA i, pp. 10-11); SN 22. 49: SN iii, p. 50 = SA 30: T 2, p. 6b (CSA i, p. 39); cf. SN 22. 58: SN iii, p. 65 = SA 75: T 2, p. 19b (CSA i, p. 123), etc.

\(^{73}\) According to CSA: i, pp. 2, 6, the word 正観 (rightly seeing or right insight) in SA 1: T 2, p. 1a (counterpart of SN 22. 12, 51: SN iii, pp. 21, 51) should read 正見 (right view). See also SA 58: T 2, p. 15a (CSA i, p. 177).

\(^{74}\) SN 22. 90 = SA 262: SN iii, pp. 132-135; T 2, pp. 66b-67a (CSA, pp. 54-56).
The second formulation – seeing the five aggregates as impermanent, suffering, empty, and not-self – is frequent in SA but rare in SN.\(^{75}\) For example, SA 1 has: “As one sees impermanence, so also with suffering, emptiness, and non-selfhood. ...”\(^{76}\) Its Pāli counterparts SN 22. 12-14, 51 have only impermanence, suffering, and non-selfhood.\(^{77}\)

However, the formulation with four terms (impermanent, suffering, empty, not-self) is not entirely absent from SN. In SN 22. 122-123, Sāriputta tells Mahā-koṭhita that the five aggregates with attachment should be thoroughly reflected upon by a virtuous (or well-taught) monk thus:\(^{78}\)

\[
\ldots \text{as impermanence (aniccato); as suffering (dukkhato), as sickness, as swelling, as arrow, as pain, as illness, as alien, as decay; as emptiness (suññato); as not-self (anattato).}
\]

In the corresponding SA 259 Śāriputra states that the five aggregates with attachment should be thoroughly reflected upon thus:\(^{79}\)

\[
\ldots \text{as sickness, as swelling, as arrow, as pain; as impermanence (無常); as suffering (苦); as emptiness (空); as not-self (非我).}
\]

Here the four terms – impermanence, suffering, emptiness, not-self – are accompanied by extra words which graphically express the concreteness of suffering. The extra words are seven in SN (sickness, swelling, arrow, pain, illness, alien, decay), and four in SA (sickness, swelling, arrow, pain); and they are placed differently in the two versions.

The set of eight terms used in SA 259 (sickness, swelling, arrow, pain, impermanence, suffering, emptiness, not-self) is also found in other discourses of the SA, but nowhere else in the SN. For example, SA 265 uses the same eight terms in describing the five aggregates;\(^{80}\) but its counterpart, SN 22. 95, says instead that the five aggregates are seen as void (without reality, rittaka), insubstantial (tucchaka), and lacking essence (asāraka).\(^{81}\)

\(^{75}\) E.g. SA 1, 8, 104, 109, 110, 259, 265: T 2, pp. 1a, 1c, 31a-c, 35a-c, 65b-c, 68c-69a (CSAI, pp. 2, 10, 48, 65, 184, 200, 203-205).

\(^{76}\) T 2, p. 1 (CSAI, p. 3).

\(^{77}\) SN iii, pp. 21, 51.

\(^{78}\) SN iii, p. 167.

\(^{79}\) T 2, p. 65b; see also EA 34. 1: T 2, p. 689a (CSAI, p. 48).

\(^{80}\) T 2, pp. 68c-69a (CSAI, pp. 65-66).

\(^{81}\) SN iii, pp. 140-143.
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Again, SA 104 uses the same eight terms, together with a ninth, “not belonging to self (非 无 所)”, but its counterpart SN 22. 85 describes the five aggregates more briefly as impermanent, suffering, not-self, compounded (saṅkhata), and deadly (vadhaka).

Finally, SA 110 also uses the eight terms, but it has no SN counterpart. Thus, the second formulation (impermanent, suffering, empty, not-self) is not emphasised in SN. This indicates that the first formulation (impermanent, suffering, and not-self), being common to the two versions, is the more basic.

The two formulations of the insight that leads on to liberation draw attention to the following noteworthy details:

(1) the reason why “impermanence is suffering”
(2) the various terms for the notion of “not-self”

Regarding (1), the reason why “impermanence is suffering”, SN 22. 43 reports the Buddha as saying:

Herein, bhikṣus, the untaught ordinary person ... views (samanupassati) material form as self (rupam attato), self as possessed of material form (rupavantam attanam), material form as being in self (attani rupam), self as being in material form (rupasmiṃ attanam). Such a person’s material form (body) changes and becomes different. Owing to the changing and becoming different (vipariṇāmaññathābhāvā) of material form, grief, lamentation, pain, depression, and despair come to exist in him. He views feeling ... perception ... activities ... consciousness as self ...

This text indicates that the origin of suffering lies in self-view, in self-attachment to the five aggregates, which are impermanent phenomena. When the five aggregates change or become different, this produces grief,

82 T 2, p. 31c (CSA i, p. 186).
83 SN iii, pp. 114-115.
84 T 2, p. 35b-c (CSA i, pp. 203-205). The Pāli counterpart of SA 110 is MN 35 (MN i, pp. 227-237); it mentions only “impermanence” and “not-self”. SA 110 has a Chinese counterpart, EA 37. 10 (T 2, p. 715b-c); it states that the five aggregates are “impermanent; impermanence is suffering; suffering is not-self; not-self is emptiness; emptiness is neither this is self nor self is this”, i.e. it treats emptiness and not-self as the same notion.
85 SN iii, pp. 42-43.
lamentation, pain, depression and despair in the one who holds the self-view. This is why impermanence is suffering for an unenlightened being.

The SA counterpart of the quoted section, SA 36, agrees in stating that suffering is caused by attachment to the impermanent five aggregates, but it does not mention how or why impermanence implies suffering. However, clear explanations of why impermanence is suffering are found elsewhere in both versions. The following are examples.

In SN 22. 84 and its counterpart SA 271 the Buddha teaches that if one is not rid (avīgata) of desire (rāga), excitement/impulse (chanda), love (pema), thirst (pipāsa), fever (parilāha), and craving (taṅhā) for the five aggregates, then when those aggregates change and become different, there comes to exist the affliction of grief, lamentation, pain, depression, and despair.

Similarly, SN 22. 7 describes the effect of holding self-view with regard to the five aggregates:

... The material form of such a person changes and becomes different. His material form having become changed and different, his consciousness (viññāṇa) is occupied (anuparivatti) with the changing material form. From this being occupied with the changing material form, worried thoughts arise (paritassana dhammasampadā), and remain gripping his mind (cittam pariyādāya tiṭṭhanti). From this gripping of his mind, he becomes fearful (uttāsavā), perplexed (vighatavā), full of longing (apekhavā), attached (upadaya), and worried (paritassati). (And similarly for the other aggregates.)

The corresponding SA 43 has similar content.

Other texts with similar content are also found in both versions. Thus, with regard to the explanation of why impermanence is suffering, the two versions are in agreement.

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86 T 2, p. 8a-b (CSA i, p. 141).
87 SN iii, pp. 107-108; T 2, p. 71a-b (CSA i, p. 80).
88 SA 271 has: desire, excitement/impulse, love, longing, and craving (T 2, p. 71a-b; CSA i, p. 80).
89 SA 271 has: depression, lamentation, despair and pain (T 2, p. 71b; CSA i, p. 80).
90 SN iii, p. 16.
91 T 2, pp. 10c-11a (CSA i, pp. 154-155).
92 SN 22. 8 = SA 44: SN iii, p. 18; T 2, p. 11a (CSA i, p. 155). SN 22. 1-2 = SA 107-108:
   SN iii, pp. 3-4, 7; T 2, pp. 33b-34a (CSA i, pp. 194, 196). Cf. EA 13. 4: T 2, p. 573a-b (counterpart of SN 22. 1 and SA 107).
(2) Various terms for the notion of "not-self". Investigation into the various expressions used in the two versions for "not-self", suggests a classification into five groups, as follows.

1. "Not belonging to self" (anattaniya 非我所); and "neither self nor belonging to self" (anatta-anattaniya 非我非我所 or 非我非我所應).

These two expressions are common to the two versions. A similar meaning is contained in the following Pāli verse, which appears in several locations:

\[
\text{no c' assaṃ no ca me siyā,} \\
\text{na bhavissāmi na me bhavissati.} \\
\text{(If I were not, and it was not mine,} \\
\text{I shall not be [and] it will not be mine.)}
\]

Its only SA counterpart (at SA 64) reads:

\[
\text{法無有吾我, 亦復無我所, 我既非當有, 我所何由生?} \\
\text{(Dharmas (phenomena) are not-self, and not belonging to self.} \\
\text{Since self will not be, whence will there be belonging to self?)}
\]

The meaning is again "neither self nor belonging to self".

2. "Not belonging to you" (na tumhākaṃ 非汝所應法).

In SN 22. 33-34 and their counterpart SA 269 the Buddha tells the monks that each of the five aggregates is "not belonging to you" (na tumhākaṃ), so they should "put it away" (pajahatha) for their profit and happiness.

93 E.g. SN 22. 69: SN iii, p. 78 = SA 17-18: T 2, pp. 3c-4a (CSA i, pp. 25-26); SN 22. 89: SN iii, pp. 127-129 = SA 103: T 2, pp. 29c-30b (CSA i, pp. 179-181); SN 22. 33: SN iii, p. 34 and SA 269: T 2, p. 70a (counterpart of SN 22. 33 and 34: SN iii, pp. 33-34; CSA i, p. 75).

94 SN 22. 81: SN iii, p. 99 (lacking in counterpart SA 57: T 2, pp. 13c-14b; CSA i, pp. 170-172); SN 22. 152: SN iii, p. 183 (no SA counterpart); SN 22. 55: SN iii, p. 55 = SA 64: T 2, p. 16c (CSA i, p. 102). SN 22. 55 has assa for assaṃ, and bhavissati for bhavissāmi. The Nālandā edition has nābhavissāmī (I would not be) for na bhavissāmi in all cases (Nālandā Samyutta Nikāya vol. 2-3, pp. 322, 396-7, 285-7). It is possible that the earlier unsanskritised form, with eight syllables per line, was: no c'assaṃ no ca me siyā, nāhessāṃ na me hessati.

95 T 2, p. 16c (CSA i, p. 102) = SN 22. 55: SN iii, p. 55.

96 SN iii, pp. 33-34; T 2, p. 70b (CSA i, p. 75).

In SN 22. 91-92 and their counterparts SA 23-24 Rāhula asks the Buddha how one should know (jānato 知) and see (passato 見) so that with regard to this body with its consciousness (saviññāñake kāye 此識身) and all external objects (bahiddhā sabbanimittesu 外境界一切相), one will be without “the view of I and mine, the conceit, the bias” (ahaṁkāra-mamaṁkāra-mānānusaya 我、我所見、我慢、使); the Buddha tells him it is achieved by seeing (disvā 觀) with right insight (sammappaññāya 等正思) the five aggregates as not-self. 97 Hence, in this teaching conceit and bias (mānānusaya 慢、使) based on the view of I and mine (ahaṁkāra-mamaṁkāra 我、我所見) are overcome by the insight of not-self.

A similar teaching with these three terms, self-conceit (asmi-māna 我慢), self-excitement/impulse (asmi-chanda 我欲), and self-bias (asmi-anusaya 我使), together in the same sequence is found in SN 22. 89 and its counterpart SA 103. 98 Each of the terms is combined with the word asmi 我 (“I am” or “self”); the conceit, excitement, and bias are based on the view of I or mine, and liberation from them entails the insight of not-self. Thus, expression of the notion of not-self as freedom from self-conceit, self-excitement, and self-bias is a feature shared in common by the two versions.

4. SN has these two forms of expression:

I. “This is not mine, I am not this, this is not my self” (n'etam mama, n'eso 'ham asmi, na m'eso attā ti). 100

II. One does not regard (na samanupassati) material form as self (rūpaṁ attato), or self as possessing material form (rūpavantaṁ attānaṁ), or material form as being in self (attani rūpaṁ), or self as being in material form (rūpasmiṁ attānaṁ). (and similarly for feeling, perception, activities, and consciousness) 101

Corresponding to these two forms of wording found in SN, SA has just one form of wording: “This is not self, this is not other than self, neither is

97 SN iii, pp. 136-137; T 2, p. 5a-b (CSA i, pp. 31-32). See also SN 22. 72: SN iii, pp. 80-81 (no SA counterpart), and SN 22. 124-125: SN iii, pp. 169-170, but their counterpart SA 22: T 2, pp. 4c-5a (CSA i, p. 30) has different expression.

98 SN iii, pp. 130-131; T 2, p. 30a-c (CSA i, pp. 180-182).

99 Referring to each of the five aggregates.


101 E.g. SN 22. 55, 85; cf. 47: SN iii, pp. 56-57, 113-114, 46.
Seeing things as they really are

self in this nor this in self" (非我/不是我, 不異我, 不相在). The difficult phrase 不相在 (neither is self in this nor this in self) is clarified at SA 45 and SA 109, and specific explanation of each wording, such as "this is not other than self" etc., is found in SA 109.

The two forms of expression in SN and the corresponding one form in SA are frequent in the two versions. They are semantically close, meaning simply that there is nothing in compounded phenomena (whether within or beyond the five aggregates) that is self or belongs to self. Thus, despite the different wording, the two versions share this fundamental teaching of the notion of not-self.

5. Freedom from the view "superior am I" (seyyo 'ham asmi, 我勝), "equal am I" (sadiso 'ham asmi, 我等), or "inferior am I" (hīno 'ham asmi, 我劣).

In SN 22. 49 the Buddha says to Sōna:

Whatsoever recluses or brahmins, Sōna, in regard to the impermanent material form, the suffering unstable phenomenon, have the view (samanupassanti) "superior am I", "equal am I", or "inferior am I", what else are they but non-seers of things as they really are? (and similarly for feeling, perception, activities, and consciousness)

He then says that those who do not have this view are seeing things as they really are; and he goes on to use the more familiar formulation: "This is not mine, I am not this, this is not my self".

The corresponding SA 30 instead has Śrōṇa asking Śāriputra.
The five aggregates

Whatsoever recluses or brahmins, in regard to the impermanent material form, the changing unstable material form, declare "superior am I" (我勝), "equal am I" (我等), or "inferior am I" (我劣) - why have they such a perception, not seeing the truth? (and similarly for feeling, perception, activities, and consciousness)

Sāriputra replies that well-taught disciples do not have this view, but instead see, with regard to material form etc., "This is not self, this is not other than self, neither is self in this nor this is self".

Thus, both versions express not-self in terms of not having the view "I am superior", "I am equal", or "I am inferior".

To conclude, in regard to the notion of seeing the five aggregates as they really are, this section has identified two formulations of the insight, namely: (1) "impermanent, suffering, not-self", and (2) "impermanent, suffering, empty, not-self". Formulation (1) is common to the two versions, whereas formulation (2) is emphasised in SA. This suggests that the first formulation of the insight is the more basic teaching, since it is widely shared by the two versions. Regarding the connection between impermanence and suffering, and the various expressions for the teaching of not-self, there is no significant difference between the two versions, despite some unshared wording.

6. The middle way

As mentioned above, seeing the five aggregates as impermanent, suffering, and not-self is identified, in both versions, as right view (sammādiṭṭhi). The two versions also identify right view with the middle way. That teaching will be investigated in this section.

In SN 22. 90 Ānanda tells Channa (Skt. Chanda) that he heard the Buddha teach Kaccāna\textsuperscript{107} as follows:\textsuperscript{108}

Indeed, Kaccāna, this world usually depends on two [extremes]: existence (or eternalism: attitā) and non-existence (or nihilism: natthitā).

Now, Kaccāna, one who with right wisdom (sammappaṭṭhāna) sees the arising of the world as it really is, does not hold to the non-
existence of the world (loke natthita). Kaccāna, one who with right wisdom sees the cessation of the world as it really is, does not hold to the existence of the world (loke atthita).

Surely, Kaccāna, this world mostly is attached to methods, bound to biases (upāyupādānābhiniṃsavinibandho). But one who does not approach attachment to means, mental obstinacy, and tendency towards bias, who does not cling to it, he does not insist on: "It is my self" (Attā me ti). Then, [one knows]: when suffering arises, it arises; when suffering ceases, it ceases. One is not in doubt, is not perplexed. Here, one comes to have knowledge/insight (ñāṇam) independently of others. Thus this, Kaccāna, is right view (sammādiṭṭhi).

"Everything exists" (sabbam atthita), Kaccāna, this is one extreme. "Everything does not exist" (sabbam natthita), this is the other extreme. Kaccāna, not approaching either extreme, the Tathāgata teaches the Dharma by the middle (majjha): Conditioned by ignorance are activities, conditioned by activities is consciousness, and so forth. Thus arises this whole mass of suffering. By the total fading away and cessation of ignorance, activities cease, and so forth. Thus ceases this whole mass of suffering.

The counterpart, SA 262, has very similar content, though instead of the middle (majjhena) it has the middle way (中道). The two versions state in common that the Buddha taught right view (sammādiṭṭhi 正見) in terms of the middle (way).

Both versions of this discourse give background on why Channa asks Ānanda about the teaching. According to the SN version, Channa says he already knows the teaching that "material form and so on are impermanent; material form and so on are not-self; all activities (saṅkhāra) are impermanent; all phenomena (dhamma) are not-self". The SA version has the same, but adds "nirvana is cessation (涅槃寂滅)". SN states that Channa does not find this knowledge leads him to: "the calming (samathe) of all activities, renunciation of all attachment, the destruction of craving, the

109 T 2, pp. 66c-67a (CSA i, pp. 55-56). See also Chapter 6, pp. 192-195.
110 Skt. madhyama-pratipad (P. majjhima-paññipadā).
111 SN iii, pp. 132-134; T 2, p. 66b-c (CSA i, pp. 54-55).
fading away of desire, cessation, nirvana”; SA has instead “the emptiness (空寂) of all activities, ...” \(112\) In SN, Channa then says: \(113\)

“My mind does not spring forward (cittam na pakkhandati), does not become calm (nappasidati), does not settle (na santiṭṭhati), is not liberated (na vimuccati), but fear and attachment arise (paritassanaṃ upādānam uppajjati), and my mind returns again [to think] (paccudāvattati mānasam): ‘Who then is the self (atha ko carahi me attāti)?’ Then, it certainly does not see the dharma (na kho panetam dhammam passato hoti).”

According to SA, he simply says: \(114\)

“Herein, what is the self which says that it knows thus and sees thus, that is, which sees the Dharma (此中云何有我,而言如是知, 如是見, 是名見法)?”

These various differences do not amount to significant doctrinal disagreement, though they do show again the SA emphasis on emptiness.

Teachings about right view and the middle way in relation to the non-selfhood of the five aggregates are expressed in the two traditions in a variety of ways, as shown in the following four examples:

(I) SN 22. 47 states: \(115\)

... with the fading away of ignorance and the arising of knowledge, he does not have the view “I am”, “this is I”; “I will exist”, \(116\) “I will not exist”; “I will have material form” (rūpi), “I will not have material form” (arūpi); “I will have perception” (saṇṇi), “I will not have perception” (asaṇṇi); “I will have neither-perception-nor-non-perception” (nevasaṇṇi nāsaṇṇi).

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112 SN iii, pp. 133-134; T 2, p. 66b-c (CSA i, pp. 54-55)
113 SN iii, pp. 133-134. According to both the readable meaning and Nālandā Devanāgarī edition: vol. 2-3, p. 352, the wording (in SN 22. 90: SN iii, p. 133) “na vimuccati paritassanā // upādānam uppajjati ...” should read as follows: “na vimuccati, paritassanā upādānam uppajjati ...”.
114 T 2, p. 66b-c (CSA i, pp. 54-55).
115 SN iii, p. 47.
116 Following the CD-ROM Chaṭṭha Saṅgāyana (bhavissan ti) and Nālandā (vol. 2-3, p. 278) (bhavissanti ti) rather than PTS (bhavissanti), which Woodward implausibly translates as “things will be” (p. 41).
Of the two corresponding SA discourses, SA 45 reads:117

... with the fading away of ignorance and the arising of knowledge, he does not give rise to perception of existence, perception of non-existence, perception of both existence and non-existence; perception of superiority, perception of equality, perception of inferiority; the perception that “I know, I see”.

The other counterpart, SA 63, reads:118

... with the fading away of ignorance and the arising of knowledge, he does not [give rise to these views]: existence, non-existence; both existence and non-existence; neither existence nor non-existence; “I am superior”, “I am inferior”, “I am equal”; “I know, I see.”

The expressions “I am superior” and so on are lacking in the SN version, but have been seen earlier in this connection in other SN discourses.119 The different versions indicate some confusion about whether the reference is to “neither-perception nor non-perception” or to “non-perception of both existence and non-existence”.

(II) Both traditions contain discussion about extreme views on what happens after death to one whose mind has been totally emptied of self-view or influxes (āsavā).

In SN 22. 85 Sāriputta tells Yamaka that it is “an evil view” (pāpakām diṭṭhigataṃ) to believe that when the body breaks up after death, a bhikṣu who has “destroyed the influxes” (khīṇa-āsava) “is broken up, perishes, and does not exist” (ucchijjati vinassati no hoti). He points out that since the five aggregates are impermanent etc., and since one cannot regard the Tathāgata as material form (rūpaṃ), or as in material form (rūpasmiṃ), or as distinct from material form (aṇṇata rūpā); or as without material form (arūpi) (and similarly for feeling, perception, activities and consciousness); therefore, it is not right to consider that when the body breaks up after death, a bhikṣu who has destroyed the influxes is broken up, perishes, and does not exist.120 The corresponding SA 104 has almost the same content.121

117 T 2, p. 11b (CSA i, p. 157).
118 T 2, p. 16b-c (CSA i, p. 100).
119 E.g. SN 22. 49: SN iii, pp. 48-49 (its counterpart SA 30: T 2, p. 6a-b; CSA i, p. 38).
120 SN iii, pp. 111-112.
121 T 2, p. 31a-b (CSA i, p. 185).
Another discourse, SN 22. 86 along with its counterpart SA 106, goes further, stating that one cannot proclaim in regard to these views: After death the Tathāgata exists; does not exist; both exists and does not exist; neither exists nor does not exist.\(^{122}\)

SA 105 (no SN counterpart) shows that, regarding the Tathāgata and the five aggregates, there are two extreme views about what happens after death: the annihilationist view (斷見) and the eternalist view (常見);\(^ {123}\) and it states that after death there is no condition (因緣) to declare in those who have fully understood and cut off all conceits.\(^ {124}\)

Similarly, SA 72 states:\(^ {125}\)

The Arhant does not have existence after death in another world; does not have non-existence after death in another world; does not have both existence and non-existence after death in another world; does not have neither existence nor non-existence after death in another world; [of these extreme views] detailed explanations are innumerable, but the enumeration [of extreme views] has all ceased completely [in the Arhant].

This discussion about the two extreme views of existence and non-existence after death is not found in the corresponding SN 22. 106.\(^ {126}\)

(III) SA 272 identifies these three extreme views:\(^ {127}\)

1. life/soul (命) is body (身);
2. life/soul is one thing and body is another;
3. material form is self, they are one and are eternal and unchanging.

The corresponding SN 22. 80 identifies just two: \(^ {128}\)

\(^{122}\) SN iii, pp. 116-119; T 2, pp. 32c-33a (CSA i, pp. 192-193).

\(^{123}\) SN 22. 81 and its counterpart SA 57 also mention these two views: the eternalist view (sassata-diṭṭhi 壇有見), and the annihilationist view (uccheda-diṭṭhi 斷見). SN 22. 81 and SA 57 state that these two views are connected with self-view and are the activities (saṁkhāra 行). SN iii, pp. 98-99; T 2, p. 14b (CSA i, p. 172).

\(^{124}\) T 2, p. 32a-b (CSA i, pp. 189-190).

\(^{125}\) T 2, p. 19a (CSA i, p. 119).

\(^{126}\) SN iii, pp. 159-160. Both versions have the Buddha teaching bhiksus about: 1. dharmas to be known (pariññeyyā dhammā 所知法), 2. knowledge (pariññā 智), and 3. the one who has knowledge (pariññātāvī puggalo 智者).

\(^{127}\) T 2, p. 72b (CSA i, p. 84).

\(^{128}\) SN iii, pp. 93-94.
1. the view of existence (bhava-dīṭṭhi), and
2. the view of non-existence (vibhava-dīṭṭhi).

Despite the different wording, the two versions can be seen to present similar teachings. The view that “life/soul is body” corresponds to “the view of non-existence”, because it implies that when the body breaks up (after death), life (or soul or self) also breaks up, perishes, and ceases to exist. The view that “life/soul is one thing and body another” corresponds to “the view of existence”, because it implies that when the body breaks up, life (or soul or self) does not break up or perish but continues to exist. The view that “material form is self and they are eternal and unchanging” amounts to another form of “the view of existence”. Thus, the two versions give different accounts of the same extreme views.

(IV) SN 22. 79 says, of one who sees the five aggregates as not-self:129

He, bhiksus, is to be called a noble disciple who reduces [the five aggregates], and does not increase them (apacināti no ācināti); who abandons, and does not attach to them (pajahati na upādiyati); who discards, and does not bind to them (viseneti no usseneti); who is dispassionate, and not impassioned by them (vidhiipeti na sandhūpeti).

Such a well-taught noble disciple develops, with respect to the five aggregates, “disgust” (nibbida), “fading of desire” (virāga), “liberation” (vimutti), and “knowledge of liberation” (vimutti-ñāna). The text then goes on to say:130

He, bhiksus, is to be called a bhiksu who neither reduces nor increases [the five aggregates] ... neither abandons nor attaches to them ... neither discards nor binds them ... is neither dispassionate nor impassioned regarding them.

This negates both of the opposed actions in each case. Such double-negative expressions appear to be saying that in liberation there is neither existence nor non-existence of the five aggregates.

However, the corresponding SA 46 does not confirm this. It has only the first set with slightly different wording: “reduces, and does not increase” (减

129 SN iii, p. 89.
130 SN iii, p. 90.
The five aggregates

而不増); “retreats, and does not move ahead” (退而不進); “extinguishes, and does not give rise” (滅而不起); “detaches, and does not attach” (捨而不取”).

However, another SA discourse, SA 60, which has no SN counterpart, does contain this kind of double negation. It states:

If a bhiksu does not delight in the five aggregates, his mind is liberated; he abides equanimous and detached (平等捨住), neither extinguishing nor generating (不滅不生), with right mindfulness (正念) and right knowledge (正智).

Thus, the two traditions indicate, in different discourses, that liberation is devoid of the two extremes with regard to the five aggregates: existence (arising) and non-existence (ceasing).

To summarise this section, the two traditions agree in speaking of right view as the middle way, devoid of the two extremes of existence and non-existence. The reference is to existence or non-existence after death of one who has ended the influxes, existence or non-existence of life (physical and mental), and existence or non-existence of the five aggregates in the state of liberation (vimutti).

7. Not-self and karmic effect

SN 22. 82 and its counterpart SA 58 record the Buddha’s answer to a question regarding not-self and the effects (or results) of karma. According to the SN version, a certain bhiksu had this thought:

... So then you (the Buddha) say that material form is not-self (anattā); feeling ...; perception ...; activities ...; consciousness is not-self. How can karmas that are performed by the not-self, affect the self? (anattakatāni kammāni katham attānaṁ phusissanti ti).

The SA version reads:

131 T 2, p. 11c (CSA i, p. 158).
132 T 2, p. 15c (CSA i, p. 90).
134 T 2, p. 15c (CSA i, p. 177).
... So if there is \textit{no self}, who will in future time receive the results (受報) of \textit{karmas} performed by the \textit{not-self} (作無我業)?

The two versions then state that the Buddha, reading the bhiksu's mind, responded by teaching that the five aggregates are impermanent, suffering, and not-self, and that one who sees this attains liberation.\textsuperscript{135} Thus, the Buddha appears not to answer the question. On the other hand, his teaching implies that since the five aggregates are impermanent, suffering, and not-self, there is no unchanging entity as doer of actions or recipient of their effects. In any case, this teaching shared by the two versions suggests that there was in early Buddhism a perceived need to show that there was no contradiction between the teaching of not-self and the notion of karma operating in \textit{saṃsāra}.\textsuperscript{136}

8. The Fully Enlightened One and the Wisdom-liberated One

In SN 22. 58 the Buddha says:\textsuperscript{137}

\begin{quote}
Bhiksus! The Tathāgata, arahant, fully enlightened (sammāsambuddho), is without attachment (anupādā), liberated (vimutto), through disgust (nibbidā), fading of desire (virāgā), and cessation (niruddhā) with regard to material form [likewise to feeling, perception, activities, and consciousness], and he is called \textit{fully enlightened}. Bhiksus! A bhiksu liberated by wisdom/insight (paññāvimutto) is also without attachment, liberated, through disgust, fading of desire, and cessation with regard to material form [and the rest], and he is called \textit{liberated by wisdom} (paññāvimutto) ... \\

Now herein, bhiksus, what is the distinction, the specific feature, the difference between the Tathāgata, arahant, fully enlightened, and a bhiksu liberated by wisdom?
\end{quote}

His answer is:\textsuperscript{138}

\textsuperscript{135} SN iii, pp. 103-104; T 2, p. 15c.  
\textsuperscript{136} SN 22. 99-100 and their counterparts SA 266-267: SN iii, pp. 149-152; T 2, pp. 69b-70a (CSA i, pp. 68-71).  
\textsuperscript{137} SN iii, pp. 65-66.  
\textsuperscript{138} SN iii, p. 66.
The Tathāgata, arahant, fully enlightened, is one who causes the path to arise which had not arisen before, who produces the path which had not been produced before, who proclaims the path which had not been proclaimed before, who knows the path, who understands the path, who fully comprehends the path; and now, bhiksus, hearer-disciples (sāvakā) abide following the path after him. That, bhiksus, is the distinction, the specific feature, the difference between the Tathāgata, arahant, fully enlightened, and a bhiksu liberated by wisdom.

The corresponding SA 75 asks the question in identical terms, except that it refers to the Buddha as “the Tathāgata, worthy/realised one, fully enlightened” (如來、應、等正覺); and instead of “a bhiksu liberated by wisdom” it has “an arhant liberated by wisdom (阿羅漢慧解脫”). It answers the question rather differently:

... The Tathāgata, worthy one, fully enlightened, is one who had never before heard the Dharma, but who is able, on his own, to know the Dharma, perfectly understanding the highest enlightenment; and who thereafter, to enlighten hearer-disciples, teaches the Dharma, namely: the four stations of mindfulness, the four right efforts, the four factors of supernormal power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold way. Bhiksus! This is called the Tathāgata, worthy one, fully enlightened: one who attains what had not been attained before, who gains benefit that had not been gained before, who knows the path, who distinguishes the path, who proclaims the path, who fully comprehends the path, who also by teaching can lead hearer-disciples to achievement, and thus teaches rightly according to the delightful good Dharma. This is the difference between the Tathāgata and an arhant.

The SA version has much more information than the SN, listing the 37-fold path: the four stations of mindfulness, etc. Also, as mentioned above, when referring to the fully enlightened one (Tathāgata) and the wisdom-liberated one, the two versions use different expressions, as follows:

139 T 2, p. 19b (CSA i, p. 123).
140 T 2, p. 19c (CSA i, p. 123).
The SN version applies the term “araham” (Skt. arhant) to the Tathāgata but not to the person who is “liberated by wisdom”. The SA version does the reverse. The expression “worthy one”, used in SA, is equivalent in meaning to “arhant”; but normally in the Chinese āgamas the term “arhant” is not translated, as here; the usual practice is to transcribe the Sanskrit thus: 阿羅漢, a-luo-han = arhant. It is therefore clear that here the SA version is distinguishing not only between the fully enlightened one (the Tathāgata) and the wisdom-liberated one, but also, and particularly, between the Buddha and the arhant (who is liberated by wisdom).

It is possible that this feature of the SA version to some extent reflects later Mahāyāna developments, whereby arhants, apart from the historical Buddha, came to be rated less highly than practitioners of the Bodhisattva path. That would explain why the term arhant appears to have been transferred from the fully enlightened one (SN) to the wisdom-liberated one (SA). It is perhaps significant that the translator of SA, Guṇabhadra, is believed to have belonged to a Mahāyāna school (Vijñānavāda or Yogācāra).

The description of one who is liberated by wisdom (paññāvimutta 慧解脫), in terms of liberation from attachment to the five aggregates, through disgust, fading of desire, and cessation, is found repeated, with some variation in terminology, in several other discourses. For example, SN 22. 51 = SA 1 and SN 22. 115-116 = SA 28 give much the same account of one whose mind is liberated (cittam vimuttam 心 解 脫) and one who

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141 In this SN discourse (SN 22. 58) one who is “liberated by wisdom” has attained liberation from attachment to the five aggregates. In other discourses one who has achieved this is also called arahant; e.g. SN 22. 76-77, 110: SN iii, pp. 82-84, 161 (no SA counterpart); SN 22. 63-65: SN iii, pp. 73-76 (= SA 21: T 2, p. 4b-c; CSA i, pp. 28-29).
142 PED, p. 77.
144 SN iii, p. 51 (cf. SN 22. 12: SN iii, p. 21 = SA 1); T 2, p. 1a (CSA i, pp. 2-3).
145 SN iii, pp. 163-164 (= SA 26-29: T 2, pp. 5c-6a; CSA i, pp. 35-37); T 2, p. 6a (CSA i, p. 36).
The five aggregates

experiences nirvana in this very life (diṭṭhadhamma-nibbāna 見法涅槃) respectively.¹⁴⁶

9. Sectarian components or teachings

The possibility of Mahāyāna influence in SA has already been mentioned in connection with the SA emphasis on emptiness and its seeming downgrading of the arhant. Note will now be taken of a few further pieces of evidence indicating the possible influence of sectarian teachings.

(1) SN 22. 21 states:¹⁴⁷

... material form [and the rest] is impermanent (aniccañ), compounded (sañkhatañ), arisen by condition (paticcasaṃuppannañ). It is subject to destruction (khayaḍhammañ), to decay (vayaḍhammañ), to fading away (virāgadhamaññam), to cessation (nirōdhadhamaññam). Because of its cessation, one says ‘cessation’.

The corresponding SA 260 reads:¹⁴⁸

... the five aggregates with attachment are grounded on the compounded (本行所作)¹⁴⁹ and are grounded on the thought out (本所思願).¹⁵⁰ They (the five aggregates with attachment) are impermanent, subject to cessation. Because those phenomena are subject to cessation, one says ‘cessation’.

Thus, the SA version has “grounded on the thought out”, where the SN has simply “arisen by condition”.

A similar situation is found in another discourse. In SN 22. 81 an activity (sañkhāro) is described as:¹⁵¹

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¹⁴⁷ SN iii, p. 24.
¹⁴⁸ T 2, p. 65c (CSA i, p. 51).
¹⁴⁹ P. abhisamkhata; Skt. abhisamśkṛta.
¹⁵¹ SN, iii, pp. 96-99.
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... impermanent (anicco), compounded (sañkhato), arisen by condition (paṭiccasamuppanno).

In its SA counterpart, SA 57, it is described as:\textsuperscript{152}

... impermanent, compounded, \textit{subject to arising conditioned by mind} (心緣起法).

The phrases, \textit{grounded on the thought out} (本所思願) and \textit{subject to arising conditioned by mind} (心緣起法), which are present in SA but not in SN, may reflect influence from the theory of conditioned arising by "mind-only" (vijñapti-mātratā or citta-mātra), a teaching of the Mahāyāna Vijnānavāda school, to which Gunabhadra is believed to have belonged.\textsuperscript{153}

(2) SA 80\textsuperscript{154} mentions three kinds of concentration (三昧):\textsuperscript{155} emptiness (空), signless (無相), and nothingness (無所有),\textsuperscript{156} and describes the teaching as “the purifying view (知見清淨) of the noble dharma-mark (聖法印\textsuperscript{157})”. This SA discourse has no SN counterpart, and furthermore the notion of the \textit{noble dharma-mark} is not found in the Pāli tradition.

(3) Yin Shun maintains that the passages quoted below contain evidence of sectarian teachings. SA 79 (no SN counterpart) contains the following wording:\textsuperscript{158}

... because material form (also feeling, perception, activities, consciousness) \textit{exists} in the past (以有過去色故), ... because material form \textit{exists} in the future (以有未來色故), ... because material form \textit{exists} in the present (以有現在色故) ...

Also, in three other SA discourses, but not in their SN counterparts, the word “exist (有)” is found at the end in a statement that it should be substituted in the text, as follows:\textsuperscript{159}

\begin{enumerate}
\item \textsuperscript{152} T 2, p. 14a (CSA i, p. 172).
\item \textsuperscript{153} CSA i, "RESA" pp. 58-59.
\item \textsuperscript{154} T 2, p. 20a-b (CSA i, pp. 127-128).
\item \textsuperscript{155} Skt. samādhi.
\item \textsuperscript{156} On the three kinds of concentration, cf. Choong Mun-keat, \textit{The Notion of Emptiness in Early Buddhism}, pp. 58-59.
\item \textsuperscript{157} Skt. ārya-dharma-mudrā.
\item \textsuperscript{158} T 2, p. 20a (CSA i, pp. 126-127, and note 1 on p. 127).
\item \textsuperscript{159} SA 69-71: T 2, p. 18b-c (CSA i, pp. 113-116). See also CSA i, p. 133, note 5.
\end{enumerate}
... As for 'should be taught' (當說), so also for 'exist' (有) and 'should be known' (當知).

Yin Shun suggests that the above expressions found in the SA are connected with the Sarvāstivāda emphasis on "existence" in past, future, and present time.\(^{160}\) By contrast, in SN 22. 62, the discourse called Niruttipatha "Mode of expression", the Buddha explains in detail the need to distinguish the three times: any material form (feeling, perception, activities, consciousness) in the past is to be spoken of as "existed" (ahosi); in the future as "will exist" (bhavissati); in the present as "exists" (atthi).\(^{161}\) Yin Shun points out that this discourse, which has no SA counterpart, is affirming the theory of "the existence of present time", a teaching of the Tāmraśāṭyāya tradition (Pāli Buddhism).\(^{162}\) This matter is worthy of further research.

The following indications of sectarian influence have been identified:

1. An emphasis on emptiness in SA.
2. Implied acceptance of the Bodhisattva ideal (down-grading of the arhant) in SA.
3. Evidence of the "Mind-only" doctrine in SA.
4. Reference to "the purifying view of the noble dharma-mark" (聖法印知見清淨) found only in SA.
5. Evidence of the theory of the existence of past, future, and present time (Sarvāstivāda) in SA, as against the Pāli tradition's acceptance of only the existence of present time in SN.

Taken together, these strongly suggest that the existing SN and SA contain an admixture of later sectarian teachings.

10. Conclusion

This comparison of the Khandha Saṃyutta of SN and its counterpart, the Yin Xiangying of SA, has revealed that most of the teachings covered are shared between the two versions. However, it has also revealed a significant number of unshared elements, some of which are identifiable as sectarian. Such cases of agreement and disagreement would clearly need to be taken into account in any attempt to identify and discuss the teachings of early Buddhism.

\(^{160}\) CSA i, "RESA", p. 57.
\(^{161}\) SN iii, pp. 71-72.
\(^{162}\) CSA i, "RESA" pp. 57-58.
CHAPTER 3: THE SENSE SPHERES

This chapter will comparatively examine the main teachings contained in the Saḷāyatana Saṃyutta (Connected with the Six Sense Spheres) of SN, and its counterpart, the Ruchu Xiangying (入處相應, Connected with the Sense Spheres) of SA. The SN version has 207 discourses, and the SA version has 131; some seventy-four discourses are common to the two versions.

1. The term “Sense spheres”

The English “sense spheres” is adopted here for the Pāli/Sanskrit term āyatana (Chinese ruchu 入處 or chu 處). In many cases “sense faculties” or “sense organs” would be satisfactory, the reference being to eye, ear, nose, tongue, body, and mind (the saḷāyatana, 六入處 liu ruchu); however, āyatana (ruchu) often covers also the corresponding sense objects – visible forms, sounds, etc. – thus necessitating the broader term “sense spheres”.

The scope of the term āyatana (入處) in both versions is illustrated in the following quotations:

SN 35. 13 (no SA counterpart): What is the flavour, the danger, and the giving up of eye (cakkhussa), ear (sotassa), nose (ghanassa), tongue (jīvhāya), body (kāyassa), and mind (manassa)? ... As long as I did not thoroughly understand, as they really are, the flavour, the danger, and the giving up of these six internal sense spheres (channam ajjhattikānam āyatanaṁ) ...

SN 35. 14 (no SA counterpart): What is the flavour, the danger, and the giving up of visible forms (rūpānaṁ), sounds (saddānaṁ), odours (gandhānaṁ), tastes (rasānaṁ), tactile objects (phoṭṭhabbānaṁ), and mental objects (dhammānaṁ)? ... As long as I did not thoroughly understand, as they really are, the flavour, the
danger, and the giving up of these six external sense spheres (channam bāhirānam āyatanaṁ)...

SA 323 (no SN counterpart): ... There are six internal sense spheres (六内入處). What are the six? Namely, the internal sense spheres of eye (眼), ear (耳), nose (鼻), tongue (舌), body (身), and mind (意).

SA 324 (no SN counterpart): ... There are the six external sense spheres (六外入處). What are the six? Namely, visible forms (色) are an external sense sphere; sounds (聲), odours (香), tastes (味), tactile objects (觸), and mental objects (法) are external sense spheres. These are called the six external sense spheres.

In the two versions the six internal sense spheres are also called the six faculties or organs (chāndriyāni 極根). This shows the term āyatana or 入處 being used, in the two versions, both for the six sense faculties – the “internal sense spheres”, and for the corresponding six sense objects – the “external sense spheres”, thus:

<table>
<thead>
<tr>
<th>Six internal sense spheres (sense faculties/organs):</th>
<th>Six external sense spheres (sense objects):</th>
</tr>
</thead>
<tbody>
<tr>
<td>eye ------------------------------------------</td>
<td>visible forms -----------------------------------</td>
</tr>
<tr>
<td>ear ------------------------------------------</td>
<td>sounds ------------------------------------------</td>
</tr>
<tr>
<td>nose ------------------------------------------</td>
<td>odours ------------------------------------------</td>
</tr>
<tr>
<td>tongue ----------------------------------------</td>
<td>tastes ------------------------------------------</td>
</tr>
<tr>
<td>body ------------------------------------------</td>
<td>tactile objects ----------------------------------</td>
</tr>
<tr>
<td>mind ------------------------------------------</td>
<td>mental objects -----------------------------------</td>
</tr>
</tbody>
</table>

There are, therefore, twelve sense spheres, though the term “twelve sense spheres” (十二入處) is found only in one discourse of SA.

The term “six sense spheres” (salāyatanā� 入處) is also used in SN and SA in reference to the six sense faculties; however, it appears only once in

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5 = 六境.
6 SN 35. 198: SN iv, p. 176; SA 279, 1167, 1171: T 2, pp. 76a, 311c, 313a-b (CSA i, pp. 369, 323, 331). According to PED (p. 121) “indriya” means “faculty, function”.
7 Here rūpa (色) is visible form, a meaning different from that of rūpa as the first of the five aggregates, which is material form.
8 That is, in only one discourse of Ruchu Xiangying: SA 319: T 2, p. 91a (CSA i, p. 405). The Pāli counterpart, SN 35. 23: SN iv, p. 15, lacks the term.
9 = chājāyatanā, cha-āyatana.
Saḷāyatana Saṃyutta and twice in Ruchu Xiangying, namely at SN 35. 117 = SA 211, and SA 230. The discourse SN 35. 117 begins with the Buddha teaching about the cessation of each sense faculty and of its corresponding sense perception (cakkhu and rūpasāṇā, etc.).

So, bhikṣus, there are the sense spheres to be known (āyatane veditabbe), namely: Wherein eye (cakkhuṁ) ceases (nirujjhati) and perception of visible forms (rūpasāṇā) fades away (virajjati) is a sense sphere to be known; ... wherein tongue (jīvha) ceases and perception of tastes (rasasaṇā) fades away is a sense sphere to be known; ... wherein mind (mano) ceases and perception of mental objects (dhammasāṇā) fades away is a sense sphere to be known.

The bhikṣus subsequently ask Ṵaṇḍana to explain this teaching, and he concludes his explanation by saying:

... This, friends, is the teaching of the Exalted One concerning the cessation of the six sense spheres (saḷāyatana-nirodha).

The counterpart SA 211 is similar, but has the Buddha himself also using the term “six sense spheres” (六入處 liu ruchu) for the six sense faculties. Thus, there exists in the Pāli Saḷāyatana Saṃyutta just this one occurrence of the term saḷāyatana after which the saṃyutta is named.

Another term closely similar in meaning is cha phassayatanāni (六触入處) “six contact-spheres”. This term occurs frequently in the two versions. The six are enumerated at SN 35. 94:

Bhikṣus, there are these six contact-spheres (cha phassāyatanā) ... What six? The eye contact-sphere (cakkhuṁ phassāyatanaṁ) ... the

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11 SN iv, p. 98.
12 SN iv, p. 100.
13 T 2, p. 53a-c (CSA i, pp. 257-259).
15 SN iv, p. 70 (= SA 279: T 2, p. 76b; CSA i, p. 370).
The sense spheres

tongue contact-sphere (jivhā phassāyatanam) ... the mind contact-sphere (mano phassāyatanam) ...

SA 209 has a similar statement:\(^\text{17}\)

There are the six contact-spheres (六觸入處). What six? The eye contact-sphere (眼觸入處), the ear (耳), nose (鼻), tongue (舌), body (身), and the mind contact-sphere (意觸入處).

An explanation of the six is provided at SN 35. 106 and its counterpart SA 218:\(^\text{18}\)

Conditioned by eye [and the rest] and visible forms [and the rest] arises eye-consciousness (cakkhuviññānam眼識) [and the rest]. The coming together of the three is contact (phassa 触).

Each of the six internal sense spheres (sense faculties) together with its corresponding external sense sphere (sense object) gives rise to a corresponding kind of consciousness; and the “coming together” of these three (sense faculty, object, and consciousness) is contact (phassa). There are, therefore, six contacts with the sense spheres.

The nature of the six internal and six external sense spheres is explained in two SA discourses, SA 322 and SA 306, neither of which has an SN counterpart.\(^\text{19}\) The following summarises the content of this explanation.

According to SA 322:

(a) Of the internal sense spheres (sense faculties), eye, ear, nose, tongue, and body are “pure materiality (淨色), based on the four great elements (四大所造)”; they are invisible (不可見) and objective (有對).

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16 Elsewhere the plural consistently ends in -āni.
17 T 2, p. 52c (CSA i, p. 254) (= SN 35. 71-73; SN iv, pp. 43-45).
18 SN iv, pp. 86-87; T 2, p. 54c (CSA i, pp. 267-268). See also SN 35. 93 = SA 214: SN iv, p. 68; T 2, p. 54a (CSA i, p. 263), SN 35. 107: SN iv, p. 87 (no SA counterpart), SA 213 (counterpart of SN 35. 92: SN iv, p. 67), SA 221 (no SA counterpart), and SA 228 (no SN counterpart): T 2, pp. 54a, 55a, 55c-56a (CSA i, pp. 261-262, 269-270, 272-273).
19 T 2, pp. 91c, 87c-88a (CSA i, pp. 407, 389-390). Yin Shun states that SA 322 is a sectarian Sarvāstivādin text called “別法處經” (the Discourse on Distinguishing the Sense Spheres of Dharma) (CSA i, p. 408, note 1).
The term “Sense spheres” 77

(b) Of the internal sense spheres, the mind (意, P. mano/manas), whether as “mental state (心 citta), mind (意 mano) or consciousness (識 viññāṇa), is non-material (非色); it is invisible, and non-objective (無對).

(c) Of the external sense spheres (sense objects), visible forms, sounds, odours, tastes, and touches are “materiality, based on the four great elements”, and are objective. Visible forms are visible; sounds, odours, tastes, and touches are invisible.

(d) Of the external sense spheres, mental objects (法, P. dhammā) belong to a category outside both the six internal sense spheres (sense faculties) and the five external sense spheres (sense objects). Mental objects (法) are invisible, and non-objective.

According to SA 306:
The six internal and six external sense spheres give rise to the corresponding kinds of consciousness (識); the coming together of these three (sense faculties, sense objects, and consciousness) is contact (触); conditioned by contact arise feeling (受), perception (想) and volition (思). These four – consciousness, feeling, perception and volition – are “the non-material aggregates” (無色陰), whereas the body-faculty (身根) is “the material aggregate” (色陰).

Thus, according to these two SA discourses, eye, ear, nose, tongue, and body, together with their corresponding visible forms, sounds, odours, tastes, and touches are “the material aggregate” (色陰); the mind (意), also given as “mental state (心), mind (意), or consciousness (識)”, is “the non-material aggregate” (無色陰); and mental objects (法) are neither material nor non-material.

To summarise, the two versions agree in recognising two kinds of sense spheres (āyatanāni 入處): six internal sense faculties and their corresponding six external sense objects. They also agree in almost totally avoiding the terms, six sense spheres (saḷāyatanā 六入處) and twelve sense spheres, and in frequently referring to the sense spheres in terms of the six contact-spheres (cha phassāyatanā(ṇi) 六觸入處).

20 Skt. arūpa-skandha.
21 Skt. rūpa-skandha.
2. Knowing things as they really are

As with the five aggregates (Chapter 2), so here also the two versions agree in frequently stating that for the ending of suffering, one must know (or see) things “as they really are” (yathābhūtām) with respect to the sense spheres. For example, SN 35. 71 has the Buddha saying:22

Bhikṣus! Whichever bhikṣu does not know (nappajānāti), as they really are, the arising (samudaya), the cessation (atthagama), the flavour (assāda), the danger (ādīnava), and the giving up (nissaraṇa) of the six contact-spheres, has not established noble conduct (brahmavacariya); he is far from this dharma-discipline (dhamma-vinaya).

The corresponding SA 209 has virtually the same.23

In connection with the items “the arising”, “the cessation”, and so on, similar statements occur elsewhere in other discourses, but with the six contact-spheres often replaced by approximate equivalents, such as the six internal sense spheres, or the six internal and six external sense spheres. Also, some of those discourses do not refer to “knowing things as they really are”, and do not always have the same number of items. The following are examples.

- (1) the arising, (2) the cessation, (3) the flavour, (4) the danger, and (5) the giving up of the six internal sense spheres.24
- (1) the arising, (2) the cessation, (3) the flavour, (4) the danger, and (5) the giving up of the six external sense spheres.25
- (1) the arising, (2) the cessation, (3) the flavour, (4) the danger, and (5) the giving up of the six contact-spheres.26
- (1) karma (action) that is old (purānakamma, referring to action of the six internal sense spheres), (2) karma that is new (navakamma), (3) the

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22 SN iv, p. 43. See also SN 35. 72-73: SN iv, pp. 44-45.
23 T 2, p. 52 (CSA i, p. 254), counterpart of SN 35. 71-73: SN iv, pp. 43-44.
24 SA 234: T 2, p. 57a (CSA i, p. 278), but not in the corresponding SN 35. 116: SN iv, pp. 93-97.
cessation of karma (kammanirodha), and (4) the way leading to the cessation of karma (kammanirodhaṁ gāminī pātipadhā).  

- (1) the world (duniya, explained as referring to the six internal sense spheres), (2) the arising, (3) the cessation of the world, and (4) the way leading to the cessation of the world.  

- (1) the flavour, (2) the danger, and (3) the giving up of the six internal and six external sense spheres.  

- (1) the arising, and (2) the cessation of the six internal and six external sense spheres (equated with dukkha, "suffering").  

- (1) the arising of suffering (referring to the suffering nature of the six contacts), and (2) the cessation of suffering.  

- (1) the way leading to the arising of suffering (equated with the suffering nature of the six contacts), and (2) the way leading to the cessation of suffering.  

- (1) the arising of the world (loka, explained as referring to the suffering nature of the six contacts), and (2) the cessation of the world.  

- (1) the arising of the mass of suffering (equated with the suffering nature of the six contacts), and (2) the cessation of the mass of suffering.  

- the all (sabba 一切, referring to both the six internal and six external sense spheres).  

- all dharmas (一切法, referring to the six contacts that give rise to feeling).  

- the twofold (dvaya 二法, referring to both the six internal and six external sense spheres).  

- the twofold (dvaya) or two causal conditions (二因緣) which give rise
to consciousness (or to the six contacts).\(^{38}\)  
- Māra (the Evil One), the sentient being (satta), suffering (dukkha), or the world (loka) (each referring to the nature of the six contacts).\(^{39}\)  
- the way conducive to nirvana (nibbāna-sappāya-paññipadā 涅槃道跡, referring to seeing (knowing) the nature of the six contacts as impermanent and not-self).\(^{40}\)

These teachings on the sense spheres will now be examined in two divisions: 2.1. The arising, the cessation, and the way leading to the cessation; 2.2. The flavour, the danger, and the giving up.

2.1. The arising, the cessation, and the way leading to the cessation

As with the five aggregates (Chapter 2), the teachings here on “the arising”, “the cessation”, and “the way leading to the cessation” naturally constitute a closely linked triad. This section will first present various accounts of these teachings (in ten groups), and then identify what is common and what unshared between the two versions.

(1) SN 35.21 reads:\(^{41}\)

Bhiksus, that which is the arising (uppādo), the persistence (ṭhiti), the birth (abhinibbatti), the appearance (pāṭubhāvo) of eye [ear, and the rest of the six internal sense spheres] is the arising of suffering, the persistence of sicknesses, the appearance of ageing-and-death.

But that, bhiksus, which is the cessation (nirodho), the calming (vūpasamā), the disappearance (atthagamo) of eye [ear ...] is the cessation of suffering, the calming of sicknesses, the disappearance of ageing-and-death.

\(^{38}\) SN 35. 93: SN iv, p. 67, counterpart SA 214: T 2, p. 54a (CSA i, p. 263).  
\(^{41}\) SN iv, p. 14.
The teaching continues in the next discourse, SN·35. 22:42

Bhiksus, that which is the arising, the persistence, the birth, the appearance of visible forms [sounds, and the rest of the six external sense spheres] is the arising of suffering, the persistence of sicknesses, the appearance of ageing-and-death.

But that, bhiksus, which is the cessation, the calming, the disappearance of visible forms [sounds ...] is the cessation of suffering, the calming of sicknesses, the disappearance of ageing-and-death.

Thus, SN 35. 21-22 state that the arising and the cessation of the six internal and six external sense spheres are the arising and the cessation of suffering. These two SN discourses lack SA counterparts.

(2) In SA 221, the Buddha says:43

What is the way leading to all attachment?44 (趣一切取道跡)? Conditioned by eye and visible forms arises eye consciousness; the coming together of these three things is contact; conditioned by contact is feeling; conditioned by feeling is craving; conditioned by craving is attachment ... [so also for the rest of the sense spheres] This is called the way leading to all attachment.

And what is the way leading to the cutting off of all attachment (斷一切取道跡)? One knows thus: Conditioned by eye and visible forms arises eye consciousness; the coming together of these three things is contact; by the cessation of contact, feeling ceases; by the cessation of feeling, craving ceases; by the cessation of craving, attachment ceases ... [similarly for the rest of the sense spheres]

This depicts the way leading to the arising of all attachment as beginning with the six internal and six external sense spheres, and the cessation of that attachment as being achieved by the cessation of contact, derived from the sense spheres. This SA discourse lacks an SN counterpart.

43 T 2, p. 55a (CSA i, pp. 269-270).
44 Skt. upādāna.
(3) SN 35. 106 and its counterpart SA 218 provide further detail on how the six internal and six external sense spheres relate to the arising and cessation of suffering. The SN version reads:\(^{45}\)

And what, bhiksus, is the arising of suffering?

Conditioned by eye and visible forms arises eye consciousness (cakkhiṇṇānaṁ). The coming together of the three is contact (phasso). Conditioned by contact is feeling (vedāna). Conditioned by feeling is craving (tanāḥ). This is the arising of suffering (dukkhassa samudayo). Conditioned by ear and sounds [and the rest of the six internal and six external sense spheres] ... This, bhiksus, is the arising of suffering.

And what, bhiksus, is the cessation (atthagamo) of suffering?

Conditioned by eye [and the rest] and visible forms [and the rest] arises eye consciousness [and the rest]. The coming together of the three is contact. Conditioned by contact is feeling. Conditioned by feeling is craving. But by the complete fading away and cessation of that craving (tassayeva taṇhāya asesavirāganirodhā), attachment (upādāna) ceases. By the cessation of attachment, becoming (bhava) ceases. By the cessation of becoming cease ageing-and-death, grief, despair, pain, depression and despair. This, bhiksus, is the cessation of suffering.

The corresponding SA 218 has slightly different wording:\(^{46}\)

What is the way leading to the arising of suffering?

Conditioned by eye [and the rest] and visible form [and the rest] arises eye consciousness [and the rest]. The coming together of the three is contact. Conditioned by contact is feeling; conditioned by feeling is craving; conditioned by craving is attachment; conditioned by attachment is becoming; conditioned by becoming is birth; conditioned by birth arise ageing-sickness-and-death,\(^{47}\) grief, despair,

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45 SN iv, pp. 86-87.
46 T 2, p. 54c (CSA i, pp. 267-268).
47 SA usually includes 病 (sickness), where SN does not.
distress, and pain ... This is the way leading to the arising of suffering.

What is the way leading to the cessation of suffering?

Conditioned by eye [and the rest] and visible form [and the rest] arises eye consciousness [and the rest]; the coming together of these three things is contact. By the cessation of contact, feeling ceases. By the cessation of feeling, craving ceases. By the cessation of craving, attachment ceases. By the cessation of attachment, becoming ceases. By the cessation of becoming, birth ceases. By the cessation of birth, ageing-sickness-and-death, grief, despair, distress, and pain cease. Thus ceases the whole mass of suffering ... This is called the way leading to the cessation of suffering.

These two versions differ on the mechanism of the cessation. According to the SN version, the first step is the cessation of craving, from which follows the cessation of attachment, and the rest; but according to its SA counterpart, the first step is the cessation of contact, which is followed by the cessation of feeling, and the rest. However, the two versions agree on the sequence that leads to the whole mass of suffering (though the SN version states it in full only in its account of cessation):

Conditioned by (1) eye (and the rest) and (2) visible forms (and the rest) arises (3) eye consciousness (and the rest); the coming together of these three is (4) contact; conditioned by contact is (5) feeling; conditioned by feeling is (6) craving; conditioned by craving is (7) attachment; conditioned by attachment is (8) becoming; conditioned by becoming is (9) birth; conditioned by birth arise (10) ageing-(sickness)-and-death, grief, distress, pain, depression and despair.

Thus, both versions depict the sequence that culminates in the arising of suffering as beginning with the six internal and six external sense spheres. Also, this sequence shows a connection between the sense spheres and an abbreviated version of arising by causal condition (paṭiccasamuppāda), which explains the causal conditions of suffering.

48 On this teaching, see Chapter 6.
(4) SN 35. 107 (no SA counterpart) is identical with the above SN 35. 106 except that it replaces “suffering” with “the world” (loka). On the other hand, SA 233 (no SN counterpart) explains “the world”, “the arising of the world”, and “the way leading to the cessation of the world” rather differently:

What is the world? It is the six internal sense spheres. ...

What is the arising of the world? It is craving that leads to further becoming, accompanied by delight and desire, and finding delight in this or that.

What is the cessation of the world? It is the complete cutting off, abandonment, withdrawal, extinction, fading way, cessation, calming, ending of craving that leads to further becoming, accompanied by delight and desire, and finding delight in this or that.

What is the way leading to the cessation of the world? It is the noble eightfold path: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Hence, SN 35. 107 (no SA counterpart) and SA 233 (no SN counterpart), while differing in both wording and content, agree that the arising of the world is due to craving, and that the cessation of craving is the cessation of the world.

(5) SN 35. 65-68 identify the arising of contact through the six internal and six external sense spheres as the source not only of the world (loka) and suffering (dukkha), or the notions thereof, but also of Mara (the Evil One) and the sentient being (satta), or the corresponding notions (paññatti). In these discourses the Buddha says:

Samiddhi, where there is eye [ear ...], visible forms [sounds ...], eye consciousness [ear consciousness ...], phenomena (dhammā) to be perceived (viññātabbā) by the eye [ear ...], there is the world [Māra, the sentient being, suffering] or the notion (paññatti) thereof.

49 SN iv, p. 87.
50 T 2, p. 56c (CSA i, p. 277).
Absence of the internal and external sense spheres is then similarly equated with absence of the world etc.

The corresponding SA 230 is broadly similar, but it omits suffering, and it continues the series as far as feeling:\(^5^2\)

What is the world [the sentient being, Māra]? It is eye [ear ...], visible forms [sounds ...], eye consciousness [ear consciousness ...], eye contact [ear contact ...], feeling conditioned by eye contact and experienced inwardly – unpleasant, pleasant, and neutral feelings – this is called the world [the sentient being, Māra]. Why is this? [Because of] the arising of the six sense spheres is the arising of contact, and so on ... and thus arises the whole mass of suffering.

The corresponding negative formulation follows. Thus, the two versions agree in attributing the arising of the world, the sentient being, Māra, (and suffering) ultimately to the sense spheres.

(6) SN 35. 93 and its counterpart SA 214 state that the six contacts give rise to feeling, volition, and perception.

SN 35. 93 states: \(^5^3\)

Conditioned by eye [ear ...] and visible form [sound ...] arises eye consciousness [ear consciousness ...]. ... Now, bhiksus, the coming together, the grouping together, the meeting together of these three things is called eye contact [ear contact ...].

Bhiksus! Contacted, one feels; contacted, one wills; contacted, one perceives (phuṭṭho bhikkhave vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti).

The corresponding SA 214 differs slightly.\(^5^4\) In place of the last sentence quoted above it has: "Contacted, one feels; feeling, one wills; willing, one perceives." (觸已受, 受已思, 思已想.) That is, it makes each of the last three terms conditional on its predecessor, rather than making the three conditional on contact. The three verbs vedeti (one feels), ceteti (one wills), and sañjānāti (one perceives) correspond to the nouns vedanā (feeling), cetanā (volition), and saññā (perception) respectively, represented in SA

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\(^{52}\) T 2, p. 56a-b (CSA i, p. 275).

\(^{53}\) SN iv, pp. 67-69.

\(^{54}\) T 2, p. 54a (CSA i, p. 263).
214 by 受、想. Thus, the two versions agree in stating that the six contacts give rise to feeling, volition, and perception, while differing on just what are the immediate conditions for the arising of volition and perception.

The items listed in this teaching also differ significantly from those seen earlier in group (3) (p. 82). Here (SN 35. 93 = SA 214) we have the six contacts giving rise to feeling, volition, and perception, all of which are members of the set of five aggregates (pañcakkhandhā);55 but in group (3) (SN 35. 106 = SA 218) the six contacts give rise to feeling, craving, attachment, becoming, birth, and the whole mass of suffering. This difference between the two formulations is a point worthy of further investigation in some future study.

(7) SN 35. 145 (no SA counterpart) discusses four aspects of karma (action), namely old karma (purāṇakamma), new karma (navakamma), the cessation of karma (kammanirodha), and the way leading to the cessation of karma (kammanirodhagāmini paṭipadā):56

What, bhiksus, is old karma? Eye, bhiksus, which is brought about (abhisaṅkhatām), intended (abhisaṅcetayitam), and to be felt (vedaniyatam), is to be regarded as old karma. ... Tongue ... Mind, which is brought about, intended, and to be felt, is to be regarded as old karma. This, bhiksus, is called old karma.

And what, bhiksus, is new karma? Karma that one performs now, bhiksus, by body (kāyena), by speech (vāc̣ya), by mind (manasā). This, bhiksus, is called new karma.

And what, bhiksus, is the cessation of karma? The cessation, bhiksus, of body-karma (kāyakamma), speech-karma (vāc̣ikamma), mind-karma (manokamma), by which one contacts release (vimuttaṁ phusati). This, bhiksus, is called the cessation of karma.

And what, bhiksus, is the way leading to the cessation of karma? It is this noble eightfold path, namely right view ... right concentration. This bhiksus, is called the way leading to the cessation of karma.

According to this discourse, old karma (old action) is the six internal sense spheres, which have been brought about, intentionally done (in the past)

55 Cetanā = saṅkhārā, see Chapter 2, p. 28.
56 SN iv, pp. 132-133.
Knowing things as they really are

and will be felt; whereas new karma is action that one now performs by body-speech-mind. This teaching on karma is not found in SA.

(8) SN 35. 64 and its counterpart SA 310 both teach that the arising of delight (nandi) is the arising of suffering, and the cessation of delight is the cessation of suffering.

SN 35. 64 states:

There are, Migajāla, visible forms to be perceived by the eye (cakkhuviññeyyā), pleasant, enjoyable, pleasing, desirable in appearance, lust-evoking, causing excitement. If a bhiksu takes delight in them (abhinandati), welcomes them (abhivadati), remains attached to them (ajjhosāya titthati), then in him, thus delighted, welcoming, remaining, and attached, there arises delight (nandi). I declare, Migajāla, from the arising of delight is the arising of suffering (nandisamudayā dukkhasamudayo). ... [So also for the rest of the sense spheres]

There are, Migajāla, visible forms to be perceived by eye, pleasant, .... If a bhiksu does not take delight in them, ... then in him, ... delight ceases. I declare, Migajāla, from the cessation of delight is the cessation of suffering (nandinīrodhā dukkhanīrodho). ... [Similarly for the rest of the sense spheres]

The corresponding SA 310 has almost identical content. Thus, the two versions agree that the arising (and ceasing) of delight associated with the sense spheres is responsible for the arising (and the cessation) of suffering.

(9) SN 35. 146 has the Buddha say:

I will teach you, bhiksus, a way conducive to nirvana (nibbānasappāyā paṭipadā). Listen, consider well, I will speak! And what, bhiksus, is a way conducive to nirvana?

Herein, a bhiksu sees (passati) eye [ear ...] as impermanent (anicca); sees visible forms [sounds ...] as impermanent; sees eye consciousness [ear consciousness ...] as impermanent; sees eye contact [ear contact ...] as impermanent; sees also feelings – pleasant,

58 T 2, p. 89a (CSA i, pp. 395-396).
59 SN iv, pp. 133-134.
unpleasant, and neutral – that arise conditioned by eye contact [ear contact ...] as impermanent.

This, bhiksus, is a way conducive to nirvana.

The succeeding discourses, SN 35. 147-149, state in identical wording that seeing the same phenomena as suffering (dukkha), as not-self (anattan), and as impermanent-suffering-not-self are similarly ways conducive to nirvana. 60

SN 35. 147 and 149 lack SA counterparts. The counterparts of SN 35. 146 and 148, namely SA 219-220, state in similar wording that seeing the phenomena in question as impermanent and as not-self is a way conducive to nirvana. 61 Thus, in both versions seeing the six internal and six external sense spheres and derived phenomena as impermanent, (suffering), and not-self is identified as leading to the attainment of nirvana.

(10) SN 35. 99 has the Buddha say: 62

Bhiksus, practise concentration (samādhiṃ bhāvetā)! A bhiksu who is concentrated, bhiksus, knows things as they really are (yathābhūtam pajāṇāti).

And what things does he know as they really are?

He knows eye [ear ...] as impermanent as it is really is. He knows visible forms [sounds ...] ... eye consciousness [ear consciousness ...] ... eye contact [ear contact ...] as impermanent as it really is. These pleasant, unpleasant, and neutral feelings that arise conditioned by eye contact [ear contact ...] he also knows, as impermanent as they really are.

The next discourse, SN 35. 100, has him say: 63

Bhiksus, apply yourselves to solitude (paṭisallāṇam yogam āpajjatha)! A bhiksu who is secluded (paṭisallīno), bhiksus, knows things as they really are.

60 SN iv, pp. 134-136.
61 T 2, p. 55 (CSA i, p. 268).
62 SN iv, p. 80.
63 SN iv, pp. 80-81.
And what things does he know as they really are? He knows: ... [as above]

Virtually the same content is found in SN 35. 159-160, and again in SA 207 and 206, which are identified as the counterparts of both pairs of SN discourses. Application to solitude (paṭisallāṇa) is a natural preparation for the practice of concentrative meditation (samādhi). The two versions advocate cultivation of concentration as a means conducive to knowing things as they really are – in particular knowing the impermanence of the sixfold series of phenomena that begins with the sense spheres.

Here the two versions mention only two forms of mental cultivation: concentration (samādhi) and knowing impermanence.

To conclude, this section (groups 1-10) has identified various accounts of “the arising”, “the cessation”, and “the way leading to the cessation” relating to the sense spheres, as recorded in the two versions. The findings can be summarised as follows.

As regards arising, the two versions agree on the following. The arising phenomena – the six contacts derived from the six internal and six external sense spheres – are the arising of suffering, of the world, of the sentient being, or of Māra. The arising of the world and the arising of suffering are also said to be connected with craving and delight respectively (see groups 4 and 8, above). In this connection, there are two sequences following the arising of the six contacts derived from the sense spheres: (a) the six contacts give rise to feeling, craving, attachment, becoming, birth, and the whole mass of suffering (SN 35. 106 = SA 218, see group 3); and (b) the six contacts give rise to feeling, volition, and perception (SN 35. 93 = SA 214, group 6). The former resembles an abbreviated version of arising by causal condition (paṭiccassamuppāda), explaining the causal sequence leading to suffering; the latter shows a connection between the sense spheres and three of the five aggregates. Regarding the arising of suffering, the two versions generally identify its beginning either in the arising of contact derived from the sense spheres, or in the arising of craving or delight, which again is connected with contact derived from the sense spheres.

Statements about cessation are naturally negative reflections of those on arising. However, the actually occurring statements on cessation that are shared by the two versions are only these: (a) SN 35. 64 and its counterpart SA 310 agree that the cessation of delight is the cessation of suffering (see

64 SN iv, pp. 143-145.
65 T 2, p. 52b-c (CSA i, pp. 251-252).
group 8); (b) although SN 35. 107 and SA 233 (each of which lacks an SA/SN counterpart) differ in wording and content in regard to the world, they agree that the cessation of craving is the cessation of the world (group 4). In certain cases the two versions disagree. SN 35. 106 states that by the cessation of craving, the rest cease in sequence, whereas its counterpart SA 218 states that by the cessation of contact, the rest cease in sequence (group 3). Again, SA 211 states that by the cessation of contact, the rest cease in sequence; but it goes only as far as attachment, and it has no SN counterpart (group 2). Also, SN 35. 21-22 state that the cessation of the six internal and six external sense spheres is the cessation of suffering (group 1); and they lack SA counterparts. Thus, on the subject of cessation, the two versions agree only in two cases, namely the statements that the ceasing of suffering and of the world begins with the cessation of delight and of craving respectively, associated with the sense spheres.

Regarding the way leading to the cessation, no disagreements are found. The way is variously identified in the two versions as: (a) the noble eightfold path, (b) seeing the phenomena derived from the sense spheres as impermanent, and (c) cultivating concentration and knowing impermanence.

The comparison has further revealed one unshared teaching and one case of disagreement. The teaching on karma – old karma, new karma, the cessation of karma, and the way leading to that cessation – is found only in SN (see group 7). And, whereas SN says “contacted, one feels; contacted, one wills; contacted, one perceives”, SA says “contacted, one feels; feeling, one wills; willing, one perceives” (group 6).

2.2. The flavour, the danger, the giving up

SN 35. 13 (no SA counterpart) states.66

The pleasure-and-joy (sukha somanassa) that arises conditioned by eye – this is the flavour (assāda) of eye. The impermanence (anicca), suffering (dukkha), unstable nature (vipariñāmadhamma) of eye is the danger (ādinava) of eye. The restraining of exciting desire (chandarāgavinaya), abandoning of exciting desire (chandarāga-pahāna) for eye is the giving up (nissaraṇa) of eye. [Similarly for ear etc.]

66 SN iv, p. 7.
SN 35. 14 (also no SA counterpart) states the same, in terms of the corresponding external sense spheres.67

As regards occurrences in the Saḷāyatana Saṃyutta of SN and the corresponding Ruchu Xiangying of SA, this explanation of flavour, danger, and giving up is found only in the former. However, as seen in Chapter 2, a similar explanation of flavour, danger, and giving up is found in the Yin Xiangying (Skandha Saṃyukta) of SA (see pp. 49-50). Thus, the teaching on flavour, danger, and giving up is common to SN and SA, though not in the present saṃyukta.

3. Seeing things as they really are

In keeping with the pattern seen in Chapter 2 based on the five aggregates, the two versions here agree that one must fully see the nature of the sense spheres as impermanent, suffering, (empty), and not-self. This section will investigate this teaching on seeing things as they really are, particularly with regard to the notion of emptiness.

Insight into impermanence, suffering, and not-self is frequently mentioned in both versions. The two contain frequent references to the attainment of a mind that is well liberated (cittām suvimuttaṁ), or totally free from suffering and affliction, through insight into the sense spheres as impermanent, suffering, and not-self.68 The mind becomes well liberated by rightly seeing or knowing, often in this sequence: right view (sammādiṭṭhi), disgust (nibbidā), and destruction of delight and desire (nandirāgakkhaya).69

As in Chapter 2, not-selfhood is variously expressed in the two versions; for example:

- not belonging to you (na tumhākaṁ).70
- neither self nor belonging to self (nevattānaṁ na attaniyaṁ).71

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67 SN iv, p. 8.
70 SN 35. 101-102: SN iv, pp. 81-82. SA 274: T 2, p. 73a (CSA i, p. 355).
The sense spheres

• this is not mine, I am not this, this is not my self (netam mama, neso ham asmi, na meso attā).\textsuperscript{72} I (ahaṁ), mine (mama), and I am (asmi) do not exist.\textsuperscript{73}

• this is not self, this is not other than self, neither is self in this nor this in self (非是我，非異我，不相在).\textsuperscript{74}

Insight into the four characteristics of impermanence, suffering, emptiness, and not-self finds frequent mention only in SA.\textsuperscript{75} However, “empty” or “emptiness” does occur in SN, though it is particularly characteristic of SA. The following five occurrences are attested in Salāyatana Samyutta:

(1) SN 35. 197:\textsuperscript{76}

Now, bhiksus, I have made this simile to illustrate my meaning, and the interpretation of it is this. ... The empty village (suñño gāmo), bhiksus, is a term (adhivacana) for the six internal sense spheres. If a wise, experienced, intelligent person investigates it with the eye, he finds it just void (rittaka), just vain (tucchaka), just empty (suññaka). ... with the tongue, ... with the mind, ...

Thus, the six internal sense spheres are said to be simply “empty”.

The corresponding SA 1172 states:\textsuperscript{77}

I have spoken this simile, and you should understand the meaning. Bhiksus! ... The empty village is a simile for the six internal sense spheres. Good clansman, one observes thus: The eye-sphere is impermanent-and-decaying (無常變壞); the one who attaches to eye

\textsuperscript{72} SN 35. 1-6, 32, 86-87, 89, 121, 149, 179-184: SN iv, pp. 1-3, 25, 54-55, 58-59, 63-64, 106-107, 135, 153-155.
\textsuperscript{73} SN 35. 205: SN iv, p. 198.
\textsuperscript{75} E.g. where SA 1175 has: “One observes the five aggregates as ill, as swelling, as arrow, as painful; as impermanent, as suffering, as empty, as not-self”; the corresponding SN 35. 204 has only: “One fully knows the arising and the cessation of the five aggregates” (T 2, p. 315b; CSA i, p. 342. SN iv, p. 192). Other SA occurrences at SA 188, 195, 196, 208, 333: T 2, pp. 49b, 50a-b, 52c, 92b (CSA i, pp. 215, 218-219, 253, 411).
\textsuperscript{76} SN iv, pp. 174-175.
\textsuperscript{77} T 2, p. 313c (CSA i, p. 334).
Seeing things as they really are

is also an *impermanent and vain phenomenon* (無常虛僞之法). The ear, nose, tongue, body and mind-spheres are also thus.

This teaches that the six internal sense spheres are impermanent, decaying and vain phenomena.

Thus, despite different wording, the two versions state in common that the six internal sense spheres are empty of any permanent entity.

(2) SN 35. 85 records the following conversation between Ananda and the Buddha: 78

Venerable Sir, it is said “The world is empty! The world is empty!” (suñño loko) But in what regard, venerable Sir, is it said that the world is empty?

Ānanda, because of being empty of self or of anything belonging to self (suññam attena vā attaniyena vā), the world is said to be empty. And what, Ānanda, is empty of self or of anything belonging to self?

Ānanda, eye is empty of self or of anything belonging to self. Visible forms are empty of self or of anything belonging to self. Eye consciousness ... Eye contact is empty of self or of anything belonging to self. Ear ... nose ... body ... mind ... Whatever feeling (vedayitaṁ) pleasant or unpleasant or neither-pleasant-nor-unpleasant arises conditioned by mental contact is also empty of self or of anything belonging to self.

The corresponding SA 232 has rather different wording. Here the questioner is Samṛddhi (三彌離提, P. Samiddhi), and the Buddha’s answer to the question is: 79

Eye is empty, empty of eternal and unchanging nature (常恆不變易法空), 80 empty of anything belonging to self. Why is this? This is

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78 SN iv, p. 54.
80 LAMOTTE: śāsvatenāvipariṇāmadharmena śunyam.
nature as it is (此性自爾). Visible forms, eye consciousness, eye contact, the feeling unpleasant or pleasant or neither-unpleasant-nor-pleasant that arises conditioned by eye contact is empty, empty of eternal and unchanging nature, empty of anything belonging to self. Why is this? This is nature as it is. Ear, nose, tongue, body and mind are also thus. This is why it is said the world is empty (空世間).

The expressions “empty of eternal and unchanging nature” and “this is nature as it is” found in SA 232 are lacking in SN 35. 85 However, the two versions explain in common that the world is empty because each of the sense spheres with derived phenomena is empty of self or of anything belonging to self. In the Pāli, the word “suñña” (empty) is an adjective used with the instrumental case forms “attena” and “attaniyena”, hence “empty of self” and “empty of anything belonging to self”. Thus, “empty” in both versions means the same as “not-self”. It is not being said that any of the items named, such as the six contacts with sense spheres, is absent or does not exist; it is only being said that “self” does not exist in those phenomena.

(3) SA 236 reads:

The Buddha asked Śāriputra: Into which meditative abode (meditative state) (禪住) do you enter at this time?

Śāriputra answered the Buddha: World-Honoured One, at this time in the forest I enter the meditative abode of emptiness-concentration (空三昧).

The Buddha said to Śāriputra: Good, good, Śāriputra. At this time in your seated meditation you are entering the meditative abode of the elders (上座禪住).

The Pāli counterpart of this discourse is not in SN, but in the Majjhima Nikāya: MN 151. 86 When compared with SA 236, it confirms that 空三昧

81 Lamotte: prakṛtir asyaisā.
82 Lamotte: śūnyo loka.
83 T 2, p. 57b (CSA i, pp. 280-281).
84 Skt. śūnyatā-samādhi.
85 Skt. sthavira-vihāra?
86 MN iii, pp. 293-297. Another Chinese counterpart is EA 45. 6: T 2, p. 773b-c.
(emptiness-concentration) corresponds to suññatā-vihāra (emptiness-abode),87 and 上座禪住 (the meditative abode of the elders) corresponds to mahāpurisa-vihāra (abode of great men).88 Thus, “emptiness-concentration” (SA 236) or “emptiness-abode” (MN 151) is portrayed in the two versions as a highly valued meditation state.

Regarding how one practises this meditation, the two versions share the following teachings (in summary):

A bhiksu who wishes to abide in emptiness-concentration or the emptiness-abode should, when on the alms round, reflect thus: In regard to visible forms perceived by the eye [MN: also sounds perceived by the ear, etc.], do I have desire, longing, craving, or attachment [MN: excitement, desire, hatred, delusion, sensory reaction]? If he knows that he has these mental states, he should make an effort to get rid of them; if he knows that he does not have them, he should mindfully practise skilful states throughout the day.

Thus, the two versions indicate that emptiness-concentration or emptiness-abode is a state of mind that is empty of unskilful states such as desire and longing in connection with the sense spheres.

(4) SA 335 (no SN counterpart):89

I will teach you Dharma ... namely the Discourse on Emptiness in its Ultimate Meaning (第一義空經)90 ... Bhiksus, when the eye arises, there is no place from which it comes; when it ceases, there is no place to which it goes. Thus, the eye, being not real, arises; having arisen it ceases completely. It is a result of [previous] action (業報),91 but there is no doer (無作者);92 when these aggregates cease, other aggregates continue, except in conventional Dharma (俗教法).93 The same teachings apply also to the ear, nose, tongue, body,

87 EA 45. 6 (T 2, p. 773b-c) uses the same term 空三昧 as SA 236.
88 EA 45. 6 (T 2, p. 773b-c) indicates that 空三昧 is “the supreme samādhi” (第一三昧) and “the royal samādhi” (王三昧).
89 T 2, p. 92c (CSA i, p. 414; another counterpart is EA 37. 7: T 2, p. 713c). The Sanskrit of SA 335 has been reconstructed from the Chinese by Étienne LAMOTTE; see Traité, pp. 2135-2137, and “Trois Sūtra”, pp. 313-323.
90 LAMOTTE: paramārtha-sūnyatā-sūtra.
91 LAMOTTE: karma-vipaśka.
92 LAMOTTE: akartṭka (= not-self).
93 LAMOTTE: dharmasaṃketa.
and mind, except in conventional Dharma. The conventional Dharma is: Because this exists, that exists; because this arises, that arises, thus: Conditioned by ignorance are activities; conditioned by activities is consciousness, and so on ... and thus arises this whole mass of suffering. And again, when this does not exist, that does not exist; when this ceases, that ceases. When ignorance ceases, activities cease; when activities cease, consciousness ceases, and so on ... and thus ceases this whole mass of suffering. Bhiksus, this is called the Discourse on the Nature of Emptiness in its Ultimate Meaning (第一義空法経 diiyi-kong-fajing).

Thus, to see "emptiness in its ultimate meaning" is to see fully both (a) the nature of conditioned arising and ceasing (the so-called conventional Dharma), and (b) the six internal sense spheres neither coming from anywhere when arising nor going anywhere when ceasing; being not real in arising and ceasing; as results of action (fruits of previous karma), but without a doer (i.e. empty of self).

(5) A similar message is contained in SA 273 (no SN counterpart):

... Bhiksus, just as two hands coming together produce sound, so, conditioned by eye and visible forms arises eye consciousness, and these three things together are contact. From contact arise feeling, perception, and volition. All these phenomena are not-self, impermanent; they are without a permanent self, not eternal, not stable, changing. Why is this so? Bhiksus, these have the nature of birth, ageing, death, ceasing, and rebirth. Bhiksus, all compounded things (行) are as an illusion, a flame, ceasing in an instant; being not real they come (arise) and go (cease). Therefore, bhiksus, with regard to all empty compounded things (空諸行) you should know, rejoice in, and be mindful of this: All empty compounded things are empty of [any] permanent, eternal, lasting, unchanging nature; [they are] not self and not belonging to self ... [So also for ear, nose, tongue, body, and mind, with their corresponding objects, consciousness, contact, etc.]

94 Lamotte: asmīn satīdām bhavati, asyotpādād idam utpadyate.
95 Lamotte: asminn asati idam na bhavati, asya nirodhād idam nirudhyate.
96 T 2, p. 72c (CSA i, pp. 353-354).
97 Skt. saṃskārāḥ.
The discourse goes on to say that as each of the six internal sense spheres is impermanent, so it is suffering; and being suffering, it is not-self. And seeing this, one becomes disgusted with each of the six internal sense spheres; being disgusted, one does not delight in it; not delighting, one attains liberation (解脱) and liberation-knowledge and vision (解脱知見).

Thus, "empty" as used here (SA 273) refers mainly to absence of self, to self being not real, as seen in the coming (arising) and going (ceasing) of the sense spheres and derived phenomena. This teaching is similar to that of the Discourse on Emptiness in its Ultimate Meaning (SA 335) discussed above. The present discourse (SA 273) is identified by Yin Shun as a "text chanted in the Sarvāstivādin tradition".98

The findings of this section may be summarised as follows:

Seeing the sense spheres and related phenomena as "impermanent, suffering, and not-self" is a common teaching in the two versions, whereas seeing them as "impermanent, suffering, empty, and not-self" is frequent only in SA. However, the item "empty" or "emptiness", though it particularly characterises SA, does appear also in a few Pāli counterparts. Here, the notion of emptiness usually means that the sense spheres and related phenomena are empty of permanence, or empty of self. A seemingly different meaning is that the mind is empty of unskilful states in connection with the sense spheres.

4. Practices involving the sense spheres

Closely connected with the notion of the sense spheres are teachings concerning body-and-mind in everyday practice. These teachings will now be examined in seven groups:

(1) Three practices

SN 35. 198 and SN 35. 120 (no SA counterparts) describe in very similar manner a set of three practices. SN 35. 198 will be quoted here. It has the Buddha saying thus:99

Bhikṣus, possessed of three things a bhikṣu dwells full of pleasure and happiness (sukhasomanassabhūlo) in this very life, and has a basis for the destruction of the influxes (āsavānāṃ khyāya). What three? He is one who guards the sense-doors (indriyesu guttadvāro), is

99 SN iv, pp. 175-177 (see also SN iv, pp. 103-105: SN 35. 120).
moderate in eating (bhojane mattaññu), and is devoted to wakefulness (jāgariyam anuyutto).

And how, bhiksus, is a bhiksu one who guards the sense-doors?

Herein a bhiksu, seeing a visible object with the eye does not grasp at its outward appearance (nānimittagāhī) nor at its secondary features (nānuvyājanaggāhī). Since covetousness (abhiñāhā), distress (domanassā), those evil unskilful states (pāpakā-akusalā-dhammā), might attack one who remains with the eye faculty unrestrained, he applies himself to restraint (saṃvarāyā) protects (rakkhati) the eye faculty, applies restraint (saṃvaram) of the eye faculty. Hearing a sound with the ear ... smelling a scent with the nose ... tasting a savour with the tongue ... touching tangibles with the body ... cognising (vijñāyā) a mental object with the mind ... Bhiksus, just so, a bhiksu practises for guarding (ārakkhāyā), restraint (saṃyamāyā), taming (damāyā), and calming (upasamāyā) of the six faculties (channam indriyānām). Thus, bhiksus, is a bhiksu one who guards the sense-doors.

And how, bhiksus, is a bhiksu moderate in eating?

Herein, bhiksus, a bhiksu takes food with proper care, not for fun, indulgence, not for personal charm and adornment, but for maintenance and sustenance of the body, to overcome its pangs, to aid the practice of the noble conduct. ... That, bhiksus, is how a bhiksu is moderate in eating.

And how, bhiksus, is a bhiksu devoted to wakefulness?

Herein, bhiksus, a bhiksu during the day, by walking up and down and sitting, purifies his mind (cittam) of hindering mental states (āvaraṇiyehi dhammehi). In the first watch of the night by walking up and down and sitting he purifies his mind of hindering mental states. In the middle watch of the night he lies down on his right side like a lion, placing one foot on the other, mindful and aware, fixing his mind intently on the thought of rising. In the last watch of the night, having risen, by walking up and down and sitting, he purifies his mind of hindering mental states. Thus, bhiksus, is a bhiksu devoted to wakefulness.
Of the three practices described here (SN 35. 198, similar to SN 35. 120) the first, *guarding the sense-doors*, is specifically based on the six internal sense spheres and derived phenomena. The others are more general.

(2) Four practices

The same three practices, plus a fourth are described in SA 275. This discourse has its Pāli counterpart not in SN but in the Aṇguttara Nikāya, namely AN 8. 9. In both versions the Buddha says that the bhikṣu Nanda is able to practise the noble life with fullness and purity because:

i. he is one who has guarded or closed sense-doors (防護/關閉根門)

ii. he is moderate in drinking and eating (飲食知量)

iii. he is devoted to practice in the first and last watches of the night (初夜後夜精勤修習)

iv. he is possessed of right mindfulness and right comprehension (正念正智成就)

The fourth practice is described thus:

Looking to the eastern quarter, the good clansman Nanda, who is possessed of one-pointed mind and right mindfulness, remains stable and observing. The same applies for looking to the southern, western, and northern quarters. So observing, worldly covetousness (貪), distress (憂), those evil unskilful states (惡不善法) do not flow into his mind. He retains right mindfulness, does not let scattered mind occur, and knows (覺): the arising (起), enduring (住), and ceasing (滅) of all feelings (受); the arising, enduring, and ceasing of all perceptions (想); and the arising, enduring, and ceasing of all reflections (覺).

The addition of this fourth item is the only significant difference between the content of this discourse (SA 275 = AN 8. 9) and the ones considered above (SN 35. 198, SN 35. 120).

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100 T 2, p. 73a-c (CSA i, pp. 356-358). AN iv, pp. 166-168.
101 In the counterpart AN iv, p. 166: satisampājāññena samannāgato.
102 T 2, p. 73b (CSA i, p. 357). A similar teaching is also found in the counterpart: AN iv, pp. 166, 168.
103 Skt. vitarka.
(3) Mind-liberation, wisdom-liberation

The two versions contain frequent accounts of the practice of guarding the sense-doors. They also often state that guarding the sense-doors is conducive to mind-liberation and wisdom-liberation (ceto-vimutti paññāvimutti 心解脱慧解脱). For example, SN 35. 132:

In what regard, Kaccāna, does one have guarded sense-doors (guttadvāro)?

Herein, brahmin, a bhiksu, seeing an object with the eye, is not attached to pleasant objects, or is not repelled by unpleasant objects. He remains with mindfulness established (rupā satīyā), with immeasurable mind (appamāṇacetaso). Thus he knows, as it really is, that mind-liberation, that wisdom-liberation, so that those evil unskilful states that have arisen cease without remainder.

Hearing a sound with the ear ... cognising a mental object with the mind, he is not attached ... Thus, brahmin, does one have guarded sense-doors.

The corresponding SA 255 has similar content. Hence, the two versions link mind-liberation, wisdom-liberation with the practice of guarding the sense-doors.

(4) Overcoming sensuality

SN 35. 127 and its counterpart SA 1165 describe in very similar terms two meditative practices that may precede the practice of guarding the sense-doors. The venerable Piṇḍola of Bhāradvāja is asked how it is that young bhikṣus can live happily in noble conduct (brahmacariya) without

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105 E.g. SN 35. 132, 202-203, 206: SN iv, pp. 119-120, 184-186, 189-190, 198-200; SA 255, 1176, 212: T 2, pp. 64a-b, 316b-c, 53c (CSA i, pp. 346, 315-316, 260).
106 SN iv, p. 120.
107 T 2, p. 64a-b (CSA i, p. 316).
sensual pleasures (kāmā). He replies that it is because they apply the practice of mother-mind (mātu-cittam), sister-mind (bhaginī-cittam), and daughter-mind (dītu-cittam), taught by the Buddha. When a young bhiksu sees women or girls he generates the thought that they are just like his own mother, sister, or daughter. If, however, his mind is still unsteady and burning with desire-hatred-delusion, then he should turn to the practice of reflecting on the body as impure (asubha 不净), as full of impurities, both internally and externally. If that reflection also proves ineffective, then finally one should take up the practice of remaining with guarded sense-doors.108

(5) Guarding the sense-doors versus Brahmanical practices

SN 35. 132 and its counterpart SA 255 combine the teaching of guarding the sense-doors with a criticism of certain practices and attitudes of the brahmins (brāhmaṇa). The venerable Mahā-Kaccāṇa109 hears some young pupils of the brahmin Lohicca noisily vilifying certain recluses (samaṇa) as “menials, black fellows, offspring of Brahmā's feet”.110 Mahā-Kaccāṇa responds to this expression of traditional brahmanical superiority and racism by criticising such brahmanical practices as fasting, ritual bathing and chanting ritual texts, and advocating mindful practices, such as guarding the sense-doors. His versified lecture (largely identical in the two versions)111 prompts a visit by Lohicca himself. The brahmin asks to be told more about guarding the sense-doors, and Mahā-Kaccāṇa obliges with the usual account of the practice. Lohicca is delighted. According to SN 35. 132 he asks to take the Three Refuges and becomes a disciple (upāsaka) of Mahā-Kaccāṇa;112 according to SA 255 Lohicca simply returns home.113

(6) Development of the sense faculties

SA 282 and its counterpart MN 152114 have the Buddha ask Uttara, a young pupil of the brahmin Pārasariya, whether his master teaches his disciples “the development of the faculties” (saddhi jñānabhāvanā). Uttara says yes, and explains: My teacher teaches that “one should not see forms with the eye, one should not hear sounds with the ear.”115 The Buddha

108 SN iv, pp. 110-112; T 2, p. 311a-b (CSAi i, p. 320).
112 SN iv, p. 121.
113 T 2, p. 64c (CSAi i, p. 316).
114 T 2, pp. 78a-79a (CSAi i, pp. 378-381). MN iii, pp. 298-301.
115 T 2, p. 78a (CSAi i, p. 378). MN iii, p. 298: “cakkhunā ṛupaṇa na passati, sotena saddaṇa na suṇāti”.
replies: "So a blind person has developed sense faculties! Why? Simply because a blind person does not see forms with the eye." And Ānanda adds: "So a deaf person has developed sense faculties! Why? Simply because a deaf person does not hear sounds with the ear." (So SA; MN attributes both comments to the Buddha.)  

The Buddha tells Ānanda that the development of the sense faculties taught by himself is very different from that taught by Uttara's brahmin teacher. Then he explains the "incomparable development of the sense faculties" as taught in his Noble Discipline. It has to do with fully knowing and seeing the arising and cessation of pleasant, unpleasant, or neutral feelings, in connection with the six sense faculties and the six external sense objects (in SA: also the six kinds of consciousness), and with the corresponding ability to remain aloof from those feelings. This is clearly a similar practice to guarding the sense-doors.

(7) Seeing unskilful states

In SN 35.152 the Buddha says:

Is there, bhiksus, any method (pariyāya), by following which a bhiksu is apart from belief (aṇñatrevā saddhāya), apart from preference (aṇñatratu ruciya), apart from hearsay (aṇñatratānussavā), apart from methodological argument (aṇñatraṉākārapparivitakkā), apart from reflection on theory (aṇñatratu diṭṭhi-nijjahnakhantiya), apart from speculation (aṇñam vyākareyya), and fully knows thus: "Birth is ended, noble conduct is established, done is what was to be done, there is no more of further becoming"?

... There is indeed a method ... And what is that method?

Herein, bhiksus, a bhiksu, seeing a visible object with the eye, either knows the existence of desire (rāga), hatred (dosa), and delusion (moha) within him, thus: 'I inwardly have desire, hatred, and delusion', or knows the non-existence of desire, hatred, and delusion within him, thus: 'I inwardly do not have desire, hatred, and delusion'. Now, bhiksus, I ask: As to that knowing the existence or non-existence of desire, hatred, and delusion within him, are these

117 T 2, pp. 78b-79a (CSA i, pp. 379-381). MN iii, pp. 298-300.
118 SN iv, pp. 138-139.
states (dhammā) to be known (veditabbā) by belief, or preference, or hearsay, or methodological argument, or reflection on theory?

Surely not, venerable sir.

Are not these states to be known by seeing (disvā) with wisdom (paññāya).

Surely, venerable sir.

Again, as to hearing a sound with the ear ...

The corresponding SA 313 differs in detail of wording but has similar content. This practice of fully knowing, with regard to the sense faculties, the presence or absence of unskilful mental states such as desire, hatred, and delusion is again very similar to the practice of guarding the sense-doors. The two versions state in common that this practice yields knowing and seeing through direct experience, without dependence on belief, hearsay, argumentation, and so on.

This section, having presented examples of teachings on various practices, particularly guarding the sense-doors, has revealed no significant differences between the two versions; and it has demonstrated the importance attached to such practices in both traditions.

5. Sectarian and later components

Some unshared, possibly sectarian, components have been identified in previous sections, in particular the emphasis on emptiness in SA discourses. This section will present further evidence of possible sectarian and other developments.

(1) In SA 320, which has no SN counterpart, a brahmin named Jānukṣiṇī (生聞) comes to ask a question of the Buddha:

Gautama! It is said "All exists" (一切有). But in what regard is it said that all exists?

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119 T 2, p. 90b-c (CSA i, p. 402).
120 T 2, p. 91b (CSA i, pp. 405, 406 note 2).
The Buddha says: I will now question you. Answer as you see fit.

Brahmin! What do you think, does eye exist?

Yes, it exists, śramaṇa Gautama.

Do visible forms exist?

Yes, they exist, śramaṇa Gautama.

Brahmin! Do there exist visible forms, eye consciousness, eye contact, feelings unpleasant or pleasant or neither-unpleasant-nor-pleasant that arise conditioned by eye contact?

Yes, they exist, śramaṇa Gautama.

The same saying applies to ear, nose, tongue, body, and mind.

After hearing this discourse from the Buddha, the brahmin Jānukṣīṇi was delighted, rose from his seat and departed.

Yin Shun maintains that this discourse is presenting the Sarvāstivāda doctrine of “all exists” (sarvam asti), which asserts “the existence of the three times” (past, present, and future).121

Teachings about “existence” do occur in discourses shared by both versions. For example, in SN 35. 195-196 (counterpart SA 1166) the Buddha says:122

Just so, bhiksus, where eye exists (sati), there, conditioned (paccayā) by eye contact, arises internally the pleasant or the unpleasant. ...

[And similarly for the remaining sense spheres]

The text is saying that the eye and the rest exist. The corresponding SA 1166 has similar content.123 Other discourses concerning “existence” are SN 35. 133, 193 and their respective counterparts SA 253, 248.124 However, these are not saying “All exists”; they are merely asserting the existence of

121 CSA i, p. 406 note 2, and “RESA”, p. 57.
122 SN iv, pp. 171-172.
123 T 2, p. 311b-c (CSA i, p. 322).
something in present time. Teachings that could be construed as affirming the existence of all three times are not found in SN.

(2) SA 306 (no SN counterpart) states that the sense spheres and derived phenomena are: The sense spheres and derived phenomena are: impermanent, compounded by thought, arising conditioned by thought. In SA 214, 241, and 1169 the wording is not significantly different. There the phenomena in question are: impermanent, compounded by mind, arising conditioned by mind. In SA 214; or “phenomena arising conditioned by mind” (SA 241); or “arising caused and conditioned by mind” (SA 1169).

However, the SN counterparts of these three have quite different wording. SN 35. 93 (counterpart of SA 214) has “impermanent, changing (vipariṇāmi), becoming otherwise (aññātha-bhāvi),” SN 194 (counterpart of SA 241) has only “impermanent” (anicca); and SN 205 (counterpart of SA 1169) has: whatever there is of “I”, or “I am”, or “mine”, none of that exists for him” (Ahan ti vā Maman ti vā Asmi ti vā tam pi tassa na hotiti).

Thus, the expressions “arising conditioned by thought”, “arising conditioned by mind” and so on of the SA versions are lacking in SN; and, as noted in Chapter 2, these expressions suggest a connection with the teaching of conditioned arising by “mind-only” (vījñapti-mātrā or cittamātra), associated with the Vījñānavāda (Yogacara) school. The difference in wording may, therefore, reflect sectarian influence.

(3) A suspicious example of unshared content is the protective verse and mantra present in SA 252 but not in its counterpart SN 35. 69.

Both versions give an account of a bhikṣu being bitten by a poisonous snake while meditating in a cave. The bhikṣu is able to maintain his composure because he has seen the non-selfhood of the six internal sense

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125 T 2, p. 88 (CSA i, p. 390).
126 Skt. saṃskṛta?
127 Skt. sañcetayita-pratītya-samutpanna?
128 T 2, pp. 54a, 58b, 312c (CSA i, pp. 263, 290, 328).
129 Skt. citta-pratītya-samutpanna?
130 SN iv, pp. 67-68.
131 SN iv, pp. 170-171.
132 SN iv, p. 198.
133 See Chapter 2, pp. 70-71.
134 T 2, pp. 60c-61b (CSA i, pp. 302-304). The fragmentary Sanskrit text of SA 252 has been reconstructed by Ernst WALDSCHMIDT in “Das Upasenaśutra, ein Zauber gegen Schlangenbiß aus dem Saṃyuktāgama” Nachrichten der Akademie der Wissenschaften in Göttingen (Philologisch-Historische Klasse, 1957), pp. 37-42.
135 SN iv, pp. 40-41.
spheres (in SA: also of phenomena derived therefrom). He dies nevertheless. In SA, but not in SN, the Buddha then teaches a verse (gāthā) and mantra that bhiksus may chant to protect themselves from snakebite in the future. The verse is mainly about loving-kindness, compassion, and doing no harm to all living beings; the mantra is given in Chinese transcription of the Sanskrit. This protective verse and mantra are likely to have been added at some time after the separation of the schools which SA and SN represent.

(4) Display of psychic powers.
In the well-known “Fire Sermon” (SN 35. 28 = SA 197) the Buddha teaches that the sense spheres and derived phenomena are on fire with the flame of desire-hatred-delusion. In the SA version, but not in the SN, the Buddha, before delivering this teaching, gives a display of “psychic power” (神足示現) and then of “knowing others’ minds” (他心示現). This display is likely to be a hagiographic embellishment added within the Sarvāstivādin tradition.

(5) SA teaching with no counterpart.
In SA 334, which has no SN counterpart, the Buddha is reported as giving the following teaching:

What is ‘the Discourse on Having Cause, Condition, and Bondage’ (有因有緣有縛經)? It is this: Eye [ear, and the rest] has its cause, condition and bondage. What is the cause, condition and bondage of eye [and the rest]? The cause, condition and bondage of eye is karma. ... The cause, condition and bondage of karma is craving. ... The cause, condition and bondage of craving is ignorance (無明). ... The cause, condition and bondage of ignorance is incorrect reflection (不正思惟). ... What is the cause, condition and bondage of incorrect reflection? It is this: Conditioned by eye [and the rest] and visible forms [and the rest] arises incorrect reflection, it gives rise to delusion (癡) ... and that delusion is ignorance. Delusively seeking desire (癡求欲) is called craving; what is done by craving (愛所作) is called karma. Thus, bhiksus, caused by incorrect reflection is

136 The verse and mantra are also present in the Sanskrit text of SA 252; see WALDSCHMIDT, op. cit., pp. 40-41.
137 Skt. rddhi-pratihārya (P. iddhi-pāṭihāriya).
138 Skt. ādesanā-pratihārya (P. ādesanā-pāṭihāriya).
140 T 2, p. 92b-c (CSA i, p. 412).
ignorance; caused by ignorance is craving; caused by craving is karma; caused by karma are eye, ear, nose, tongue, body, and mind.

This teaching, found in SA but not in SN, resembles the twelve-membered formula of conditioned arising (paṭicca-samuppāda) more closely than does the usual series beginning with the sense spheres. Its significance would be a worthy subject of further research.

The findings of this and previous sections indicate that the cited instances of unshared material may be due to various causes: sectarian development, folk-religious addition, hagiographic embellishment, scholastic elaboration of doctrine, or perhaps accidental loss in the tradition that lacks the unshared material.

6. Conclusion

This chapter has examined the main teachings relating to the sense spheres contained in Salāyatana Saṃyutta of SN and Ruchu Xiangying (入處相應) of SA. As in Chapter 2, the overall finding is that most of the teachings are shared by the two versions, but that some unshared elements also exist. Certain substantial differences between the two versions can be interpreted as probably representing sectarian developments. Others are of doubtful significance, and interpretation of them must await further research.
CHAPTER 4. FEELING

The Vedanā Saṃyutta or Shou Xiangying (受 相應), the “Feeling-Connected” or “Connected with Feeling”, is a relatively small collection. The SN version has twenty-nine discourses, the SA version twenty-four; some fifteen discourses are common to the two versions. This chapter examines comparatively the main teachings contained in this collection. The presentation is according to the following topics: 1. the components of feeling, 2. knowing things as they really are (in regard to feeling), 3. the arising and the cessation of feeling, and 4. stages in the cessation of feeling.

1. The components of feeling

SN 36. 26 reports the Buddha as saying:3

Bhiksus, there are these three feelings (vedanā). What three? Pleasant feeling (sukhā vedanā), unpleasant feeling (dukkhā vedanā), neither-unpleasant-nor-pleasant/neutral feeling (adukkhamasukhā vedanā).

That feeling is of these three kinds, is the teaching on feeling most consistently shared by the two versions. The only difference found has to do with the sequence: SN always makes “pleasant feeling” the first of the three, whereas SA usually puts “unpleasant feeling” first.

While dukkha vedanā, unpleasant feeling, is one of the three feelings, the two traditions also have the Buddha repeatedly saying that all feelings are dukkha, suffering. In SN 36. 11 and its counterpart SA 474, a certain bhiksu (named as Ānanda in SA 474), while seated in solitary meditation, reflects that the Buddha has said that there are three kinds of feeling, but has also said (SN) “whatsoever is felt is within suffering” (yāṁ kiñci vedayitaṁ taṁ dukkhasmin) or (SA) “all feelings are suffering” (諸所有受悉皆是苦).

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1 Skt. Vedanā Saṃyukta.
2 On the discourses and their locations, see Chapter 1, p. 19, and Appendix 1, pp. 244, 250.
3 SN iv, p. 234.
4 Each of them is, in its turn, of six types, depending on the type of “contact” that gives rise to it: visual, auditory, olfactory, gustatory, tactile, and mental.
5 E.g. SN 36. 1-3: SN iv, pp. 204-205; SA 473-475: T 2, p. 121a, c (CSA ii, pp. 198-201).
6 E.g. SA 466-468: T 2, p. 119a-b (CSA i, pp. 189-191).
He goes to ask the Buddha for clarification. According to SN 36. 11, the Buddha replies:

Bhiksu! Concerning the impermanence of compounded things (saṅkhārānaṁ yeva aniccatām), I have said that whatsoever is felt is within suffering. Bhiksu! Concerning the perishable nature (khayadhammatāṁ) of compounded things, their nature of decaying (vayadhammatāṁ), fading away (virāgdhammatāṁ), ceasing (nirūdhadharmatām), and changing for the worse (vipariṇāmadhammatām), I have said that whatsoever is felt is within suffering.

In the corresponding SA 474 the Buddha replies:

Because all compounded things (行) are impermanent, and all compounded things are changing by nature (變易法), I have said all feelings are suffering. Also, Ānanda, because of the gradual cessation (漸次寂滅) of compounded things, the gradual calming (漸次止息) of compounded things, I have said all feelings are suffering.

While the two versions differ in wording, they share the main teaching that the reason all feelings are suffering is the impermanent nature of compounded things.

Also shared in common by the two traditions is a distinction of feeling into two kinds (dvē vedanā—受): bodily feeling (kāyikā vedanā—身受) and mental feeling (cetasikā vedanā—心受). This distinction is made in SN 36. 6 and its counterpart SA 470. The Buddha is explaining the difference between "the untaught ordinary person" (assutavā puthujjana—愚癡無聞凡夫) who feels the three feelings, and "the well-taught noble disciple" (sutavā ariyasāvaka—多聞聖弟子) who also feels the three feelings. He explains that the untaught ordinary person feels a twofold feeling, bodily and mental, while the well-taught noble disciple feels only one feeling, the bodily, not the mental. The two versions state it thus:

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7 SN iv, p. 216; T 2, p. 121a (CSA ii, p. 199).
8 SN iv, pp. 216-217.
9 T 2, p. 121a-b (CSA ii, p. 199).
10 Regarding this statement, see also SA 473: T 2, p. 121a (CSA ii, p. 198), counterpart of SN 36. 1-2: SN iv, pp. 204-205.
11 SN iv, pp. 207-210; T 2, pp. 119c-120b (CSA ii, pp. 193-195).
12 SN iv, pp. 208-209; T 2, p. 120a (CSA ii, p. 194).
The untaught ordinary person, bhiksus, being touched by unpleasant feeling (dukkhāya vedanāyā), grieves, is distressed, laments, beats the breast, falls into bewilderment. He feels two feelings: bodily and mental. ... But, bhiksus, the well-taught noble disciple, being touched by unpleasant feeling, does not grieve, is not distressed, does not lament, does not beat the breast, does not fall into bewilderment. He feels one feeling: bodily, not mental (so ekaṃ vedanāṃ vediyati, kāyikaṃ, na cetasikaṃ).

The well-taught noble disciple in whom bodily contact gives rise to painful feeling, a great pain that compels, and even threatens life, does not give rise to grief, lamentation, complaint, crying aloud, utter confusion in the mind. At that time there arises only one feeling, namely bodily feeling, not mental feeling (唯生一受, 所謂身受, 不生心受).

The untaught ordinary person who has the two feelings will develop the following (in summary):

- He has repulsion for unpleasant feeling: Contacted/touched (puṭṭha/phuṭṭha 触) by unpleasant feeling, he feels repulsion (paṭighava 除) for it, and thus the tendency to repulsion (paṭighānusaya) obsesses/fastens (anuseti) him (憤使所使).

- He has desire for pleasant feeling: Contacted by unpleasant feeling (SA 470: by pleasant feeling), he delights in sensual pleasure (kāmasukham abhinandati). Delighting in sensual pleasure for pleasant feeling, the tendency to desire (rāgānusaya) thus obsesses him. SA 470 says that, contacted by pleasant feeling in the five sensual pleasures (五欲樂), he feels the five sensual pleasures, and thus the tendency to desire obsesses

13 Skt. pañca kāmāḥ.
him (贪使所使); also, SA 470 puts desire for pleasant feeling before repulsion at unpleasant feeling.

- He has ignorance regarding neither-unpleasant-nor-pleasant feeling: He does not fully understand the arising, the cessation, the flavour, the danger, the giving up of pleasant and unpleasant feelings, and thus the tendency to ignorance (avijjanusaya) regarding neither-unpleasant-nor-pleasant feeling (adukkhamasukhaya vedanaya), obsesses him (癡使所使).

Both texts say that, having felt each of the three feelings, the untaught ordinary person who has the two feelings is bound (samutta 诵) by repulsion, desire, ignorance; he is in bondage to the whole mass of birth-and-death, distress, sorrow, grief, affliction, and suffering. In contrast, the well-taught noble disciple, who has only one feeling (bodily), is without these three kinds of bondage. He feels the three feelings but is free from the bondage of repulsion, desire, and ignorance, and thus is not in bondage to birth-and-death, distress, and so on.

Thus, the two versions agree on the teachings regarding the classification of feeling into two kinds, bodily and mental, and regarding the development from pleasant, unpleasant, and neutral feeling to desire, repulsion, and ignorance respectively.14

Another discourse, SN 36.19 with its counterpart SA 485, records a disagreement about whether the Buddha teaches only two feelings (pleasant and unpleasant) or three feelings (pleasant, unpleasant, and neither-unpleasant-nor-pleasant). The Buddha explains that he teaches feeling as being of two, three, or many different kinds. In the SN version the disagreement is between the builder Pañcakaṅga and the venerable Udāyi, and it is Ānanda who reports the disagreement to the Buddha; in the SA counterpart, the disagreement is between King Bimbisāra and the venerable Udāyi, and it is these two themselves who go to ask the Buddha which of them is right. The disagreement arises when Pañcakaṅga/Bimbisāra asks Udāyi how many feelings are spoken of by the Buddha. Udāyi says three feelings are spoken of by the Buddha; but Pañcakaṅga/Bimbisāra says that only two feelings are spoken of by the Buddha: pleasant feeling and unpleasant feeling; neither-unpleasant-nor-pleasant feeling belongs to “the pleasure that is tranquil and subtle” (santapañīta-sukha) or to “cessation”

The Buddha’s response to this disagreement, according to SN, is that he teaches both two feelings and three feelings, and even five, six, eighteen, thirty-six, and 108 feelings — without saying what they are; and according to the SA counterpart it is that he sometimes speaks of one feeling, or two, or three, four, five, six, eighteen, thirty-six, 108, or even innumerable feelings (無量受) — and he specifies what are they. In both versions the Buddha then suggests that one should, without quarrelling, dwelling in harmony and respect, understand the method explained (pariyāya-desite) in the teaching (dhamme), or the true meaning of the teaching (真實之義).

On how many kinds of feelings are spoken of by the Buddha, the two versions of the discourse differ slightly, and only the SA version (SA 485) explains them. The explanations lacking in SN 36. 19 (also SN 36. 20) are to be found in SN 36. 22. They can be summarised as follows:

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15 SN iv, p. 223; T 2, p. 123c (CSA ii, p. 212).
16 SN iv, p. 224; T 2, p. 124a (CSA ii, p. 212).
17 SN iv, pp. 224-225; T 2, p. 124a (CSA ii, pp. 212-213).
18 SN iv, p. 224; T 2, p. 124a (CSA ii, p. 212).
19 SN iv, pp. 228-229 (no SA counterpart).
20 SN iv, pp. 231-232 (no SA counterpart).
### Components of feeling

| One feeling: | The suffering of all feelings (all feelings are dukkha, 苦). |
| Two feelings: | Bodily and mental feelings. |
| Three feelings: | Pleasant, unpleasant, and neutral feelings. |
| Four feelings (SA only): | Feeling with attachment (繫受) to the dhātu (realm)\(^\text{21}\) of sensual desire (kāma-dhātu), to the dhātu of material form (rūpa-dhātu), and to the dhātu of non-material form (arūpa-dhātu); and feeling without attachment (不繫受). |
| Five feelings: | Feelings that are the faculties (indriyāni) of pleasure (sukha), pain (dukkha), joy (somanassa), grief (domanassa), and neutrality (upekkhā). |
| Six feelings: | Feeling born of eye-contact, ear-, nose-, tongue-, body-, and mind-contact. |
| Eighteen feelings: | Six ways of giving attention (upavicāra) to joy, grief, and neutrality. |
| Thirty-six feelings: | Six forms of joy concerned with the worldly life (geha-sita), and six concerned with renunciation (nekkhamma-sita); six forms of grief concerned with the worldly life, and six concerned with renunciation; six forms of neutrality concerned with the worldly life, and six concerned with renunciation. |
| 108 feelings: | Thirty-six feelings of the past, of the future, and of present time. |
| Innumerable feelings (SA only): | Indefinite numbers of feelings with regard to this or that. |

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\(^{21}\) On this term, see Chapter 5.
To conclude, despite a few minor differences, no remarkable divergence is found between the two versions as regards the classification of feeling. The two share the following:

1. The principal classification is into three kinds of feeling: pleasant, unpleasant, and neutral feelings.

2. Another major distinction is between two kinds of feeling: bodily feeling and mental feeling.

3. In the untaught ordinary person pleasant, unpleasant, and neutral feelings evoke the reactions of desire, repulsion and ignorance respectively; these three reactions, implicitly equated with mental feeling, constitute bondage. In the well-taught noble disciple the three mental feelings do not arise in response to bodily feeling. Thus, the untaught ordinary person experiences both bodily feeling and mental feeling, while the well-taught noble disciple experiences only bodily feeling.

4. The Buddha also classifies feeling according to three dhātus, six types of sense-contact, six ways of giving attention, two life-styles (worldly and renunciation), and three times.

5. All feelings are suffering, because of the impermanent nature of compounded things.

2. Knowing things as they really are

As with the five aggregates (Chapter 2) and the six sense spheres (Chapter 3), the teachings on feeling emphasise “knowing things as they really are”. Both versions state that knowing feelings as they really are is an important practice in the noble life. For example, SN 36. 26 reports the Buddha as saying:22

Bhiksus, there are these three feelings. ... Bhiksus, whatsoever recluses or brahmins do not know (nappajānanti) as they really are (yathābhūtam), the arising (samudayaṁ), the ceasing (athagamaṁ), the flavour (assādam), the danger (ādīnavaṁ), the giving up (nissaraṇaṁ) of these three feelings, [those recluses or brahmins are approved neither as recluses among recluses, nor as brahmins among brahmins, and those venerable ones in this present life do not abide

22 SN iv, p. 234.
Knowing things as they really are understanding for themselves, realising, attaining the well-being that is the aim (atthaṃ) of recluseship or of brahminhood.\(^{23}\)

The same teaching is found in SN 36. 27-28, except that in SN 36. 28 the things to be known are: 1. feeling, 2. the arising of feeling, 3. the cessation (nirodham) of feeling, and 4. the way leading to the cessation of feeling.\(^{24}\)

The three sutras SN 36. 26-28 have a single SA counterpart, SA 480.\(^{25}\) It is similar in content, but lists altogether eight things that should be “known as they really are”: 1. feeling, 2. the arising of feeling, 3. the cessation of feeling, 4. the way leading to the arising of feeling (受集道跡), 5. the way leading to the cessation of feeling (受滅道跡), 6. the flavour of feeling, 7. the danger of feeling, and 8. the giving up of feeling. This includes one item more than SN 36. 26-28, namely the way leading to the arising of feeling.

The same eight aspects of feeling to be fully known are also found in SN 36. 23, 24, 25.\(^{26}\) SA counterparts of these are SA 476, 475, and 478 respectively, of which SA 478 differs from the other two in listing only five of the eight things to be fully known: 1. feeling, 2. the arising of feeling, 3. the cessation of feeling, 4. the way leading to the arising of feeling,\(^{27}\) and 5. the way leading to the cessation of feeling.\(^{28}\)

Regarding things that are to be fully known about feeling, SN lists variously four, six, seven, or eight things,\(^{29}\) and SA lists five, six, or eight.\(^{30}\) Among these things relating to feeling, the flavour, danger, and giving up are as in Chapters 2 and 3, relating to the Khandhas and the Sense Spheres

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23 The words in brackets are elided in the text, but can be supplied from SN 12. 13: SN ii, p. 15; see F. L. Woodward (tr.), The Book of the Kindred Sayings (1927; PTS, reprinted 1980) iv, p. 159, note 1.

24 SN iv, p. 235. The PTS text (but not the Nālandā) repeats “vedanāsamudayaṃ nappajānanti”.


26 SN iv, pp. 232-234.

27 The eight, including the way leading to the arising of feeling, are also found in SA 479 (no SN counterpart) (T 2, p. 122a; CSA ii, p. 202). Cf. also SA 481 (no SN counterpart) (T 2, p. 122c; CSA ii, p. 205).

28 T 2, pp. 121b-122a (CSA ii, pp. 200-202).


respectively; the remainder have not previously been encountered in their present form.

3. The arising and the cessation of feeling

Regarding the arising and cessation of feeling four points deserve to be noted.

3.1. The body is a condition for the arising of feeling. The two versions say in common, “in this body (kāyasmiṃ) arise diverse feelings (vividhā vedanā uppajjanti)”;31 and they speak of people being “contacted/touched (phuṭṭho) by painful bodily feeling (sārīrīkāya dukkhāya vedanāya)”.32 But although the body is a condition for the arising of feeling (i.e. bodily feeling), it is not said that the death of the body brings cessation of feeling. The two versions say that the condition for the cessation of feeling in this present life is fully understanding feeling; this brings about the cessation of the “influxes” (āsavā). In SN 36. 12 this is expressed in verse thus:33

A bhikṣu who is ardent, aware, and free from attachment (nirūpadhi) is wise (paṇḍito), and comprehends well all feelings.

Understanding feelings fully, he in this present life is without influxes (anāsavō), and when the body dies, he, established in the Dharma, is a saint (vedagū) beyond reckoning.

The corresponding SA 471 says:34

A bhikṣu who is ardent, aware, and not unstable is wise and fully comprehends all feelings.

Through understanding fully all feelings, he in this present life ends every kind of influx, and when the body dies, he is beyond measure, having attained permanently full nirvana (般涅槃).35

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35 Skt. parinirvāṇa (P. parinibbāna).
Thus, the two versions agree that fully understanding all feelings in this present life, and thereby causing the influxes to cease is the means to liberation, peace, and purity.\textsuperscript{36}

3.2. Contact (phassa 触) is also a condition for the arising of feeling. SN 36. 23-25 report the Buddha as saying: \textsuperscript{37}

Bhiksu(s), there are these three feelings ... From the arising of contact comes the arising of feeling (phassasamudāyā vedanāsamudayo). Craving (tanhā) is the way leading to the arising of feeling (vedanāsamudayāgāmini paṭipadā). From the cessation of contact comes the cessation of feeling (phassanirodhā vedanānirodho). The way leading to the cessation of feeling (vedanānirodhāgāmini paṭipadā) is this noble eightfold path (ariyo aṭṭhaṅgiko maggo) ...

The corresponding SA 476, 475, 478 have:\textsuperscript{38}

Bhiksu(s), there are these three feelings ... From the arising of contact comes the arising of feeling; from the cessation of contact comes the cessation of feeling. If, with regard to feeling, one has craving and delight (愛樂), welcoming, sensual attachment, firm abiding, this is said to be the way leading to the arising of feeling. If, with regard to feeling, one is without delight and craving, welcoming, sensual attachment, firm abiding, this is said to be the way leading to the cessation of feeling ...

Thus, the two versions agree that contact causes the arising of feeling, and the cessation of contact brings the cessation of feeling.\textsuperscript{39} It should be noted that the noun “phassa” (contact) is closely related to the verbs “phassati/phusati” (to contact, to touch), and the past participle “phuṭṭha” (contacted, touched). But whereas “phuṭṭha” is used in connection with the body, as in 3.1 above, “phassa” refers to all six kinds of contact (as in 3.2): Phassa is the “coming together” (saṅgati) of the six sense-faculties, the six external objects, and the corresponding consciousnesses.

\textsuperscript{36} Cf. SN 36. 4 and 6: SN iv, pp. 206-210 = SA 469-470: T 2, pp. 119c-120b (CSA ii, pp. 192-195).
\textsuperscript{37} SN iv, pp. 233-234.
\textsuperscript{38} T 2, pp. 121c-122a (CSA ii, pp. 201-202).
The two versions also agree that craving (or delight and craving) is the way leading to the arising of feeling. They differ regarding the way leading to the cessation of feeling: in SN the way is the noble eightfold path; in SA it is being without delight and craving.

However, this difference does not represent a doctrinal divergence, since other discourses show that cultivation of the noble eightfold path and the elimination of craving are identified in both collections as means to the cessation of feeling or suffering (all feelings are suffering). One SA discourse, SA 481, goes on to list the stages of the noble eightfold path, together with two more items, namely right liberation and right knowledge. This amounts to a noble tenfold path; but this discourse (SA 481) has no SN counterpart, which raises questions about the status of this teaching.

3.3. Full understanding of feelings, or of conceit (self-pride), is the means to cessation of the tendency to desire, repulsion, and ignorance regarding the three types of feeling (i.e. bodily feeling). Such full understanding in a person leads to fading away of craving, and release of the mind from suffering. SN 36. 3 and its counterpart, SA 468, state it thus:

40 Mental feeling.
41 Skt. samyag-vimukti (P. sammā-vimutti).
42 Skt. samyag-jñāna (P. sammā-ñāna).
43 T 2, p. 122c (CSA ii, p. 204).
44 But the tenfold path is found elsewhere in the Pāli and Chinese canons; e.g.: DN ii: p. 217; iii: pp. 271, 290-2. MN i: pp. 42, 44, 446-7; ii: p. 29; iii: pp. 75-6. SN ii: p. 168; v: pp. 17, 382-4. AN ii: pp. 89, 221-2; v: pp. 212-49, 310. DA: T 1, pp. 52c, 59a, 60a; MA: T 1, pp. 735c-736b.
There are these three feelings ...
When in a bhiksu the tendency to desire (rāgānusayo) for pleasant feeling is abandoned (paḥino), the tendency to repulsion (patighānusayo) from unpleasant feeling is abandoned, the tendency to ignorance (avijjanusayo) regarding neither-unpleasant-nor-pleasant feeling is abandoned, this abandoning of the tendency to desire [to repulsion, to ignorance] in a bhiksu is called right seeing (sammaddaso). He has cut off craving (taI), broken the bond (samyojanam); by perfect comprehension of conceit/self-pride (sammā-māna-abhisamayā) he has made an end of suffering.

One who has pleasant feeling but does not know what feeling is, seeing no giving up (a-nissaraṇadassino) of it, has the tendency to desire.

One who has unpleasant feeling but does not know what feeling is, seeing no giving up of it, has the tendency to repulsion.

What is neither-unpleasant-nor-pleasant [feeling], as taught by the great wise one (bhūri-pañña), if one delights (abhinandati) in that, even he is not released from suffering.

SN 36. 3

There are these three feelings ...
If a bhiksu has cut off (已断), has known (已知) the tendency to desire (貪使) for pleasant feeling; has cut off, has known the tendency to repulsion (憤使) from unpleasant feeling; has cut off, has known the tendency to ignorance (癡使) regarding neither-unpleasant-nor-pleasant feeling, that bhiksu is said to have cut off craving, broken all bonds, and, by perfect comprehension of conceit/self-pride (慢無間等), made an end of suffering. At that time the World Honoured One uttered this verse:

When one has pleasant feeling but does not know pleasant feeling, [he has] the tendency to desire, seeing no way of giving it up.

When one has unpleasant feeling but does not know unpleasant feeling, [he has] the tendency to repulsion, seeing no way of giving it up.

What is neither-unpleasant-nor-pleasant feeling, as taught by the enlightened one, if one does not observe well, he everlastingly does not cross to the other shore.
A bhiksu who is ardent, not abandoning awareness is wise and comprehends well all feelings.

Understanding feelings fully, he in this present life is without influxes, and when the body dies, he, established in the Dharma, is a saint beyond reckoning.

A bhiksu who is ardent, aware and not unstable is wise and fully comprehends all feelings.

Through understanding fully all feelings, he in this present life ends every kind of influx, and when the body dies, he is beyond measure, attained permanently full nirvana.

*Wording is similar to that at 3.1, above.

Despite small differences in expression, the two traditions agree that the bondage of feeling lies in the tendency to desire, repulsion, and ignorance regarding pleasant, unpleasant and neutral feelings respectively; and that this breaking of the bonds of mental feeling is achieved by fully understanding conceit or self-pride (māna) in connection with fully knowing feeling.

3.4. Practising a certain insight as the way to the cessation of (mental) feeling.

SN 36. 5 says:46

Bhiksus, pleasant feeling should be seen as suffering; unpleasant feeling should be seen as an arrow; neither-unpleasant-nor-pleasant feeling should be seen as impermanence. Bhiksus, when a bhiksu is one who has seen (dīṭṭha) pleasant feeling as suffering, unpleasant feeling as an arrow, neither-unpleasant-nor-pleasant feeling as impermanence, such a bhiksu is called rightly seeing (sammaddasa). He has cut off craving, broken the bond, [and] by fully understanding conceit/self-pride (māna), has made an end of suffering.

The bhiksu who sees the pleasant as suffering, the unpleasant as an arrow, and the state that is neither-unpleasant-nor-pleasant as impermanent, is rightly seeing, [and] understands feelings well.

Understanding feelings fully, he in this present life is without influxes, and when the body dies, he, established in the Dharma, is a saint beyond reckoning.

46 SN iv, p. 207.
The corresponding SA 467 has almost the same.\textsuperscript{47}

According to both versions, liberation from the bondage of feeling is achieved by seeing (or observing) the three feelings as suffering, an arrow, and impermanent; this is reckoned as \textit{rightly seeing} (sammaddasa \textsuperscript{正 見}).

Regarding \textit{rightly seeing}, SN 36. 7-8 contain a teaching about mindfulness-and-awareness (sati-sampajañña) of the three feelings, in respect only of impermanence. The following is a summary:

The monk is mindful (sato) with regard to the body (kāye), the feelings (vedanāsu), the mind (citte), and phenomena (dhammesu). He is aware (sampajāno) with regard to his bodily movements. Thus practising, he knows (pajānāti) and contemplates (anupassī) that the three feelings are conditioned by the body (kāyam paṭicca) or conditioned by contact (phassam paṭicca),\textsuperscript{48} and that body or contact is “impermanent, compounded, and arisen by conditions” (anicco saṅkhato paṭicca samuppanno); so the three feelings cannot be permanent. By this way of mindful insight into the three feelings, his tendency to desire, to repulsion, and to ignorance, regarding body or contact, and regarding feeling pleasant, unpleasant, and neither-unpleasant-nor-pleasant, is abandoned (pahiyati). He is aware of the three (bodily) feelings as he is released from bondage (vi-saṅ nutta) to them (i.e. released from the tendency to desire, repulsion, and ignorance).\textsuperscript{49}

The two SN discourses summarised above lack SA counterparts, but their main content, regarding mindfulness and awareness of the three feelings, leading to cessation of the three corresponding tendencies, is clearly not alien to the SA tradition.

To summarise, the two versions agree in identifying three conditions or causes for the arising of feeling: the body, contact, and craving. Regarding the cessation of feeling (and thereby of suffering) the two versions are not entirely the same, but the differences do not represent any significant doctrinal divergence. They share mainly the teaching that the condition for the cessation of the bondage of feeling (i.e. mental feeling) in this present life is fully understanding feeling, or fully understanding \textit{self-pride}, or seeing feeling (i.e. bodily feeling) as suffering, an arrow, and impermanent (reckoned as \textit{rightly seeing} sammadassa \textsuperscript{正 見}); this way of knowing-and-

\begin{itemize}
\item \textsuperscript{47} T 2, p. 119a-b (CSA ii, p. 190).
\item \textsuperscript{48} kāyam in SN 36. 7: SN iv, p. 211; phassam in SN 36. 8: SN iv, p. 214.
\item \textsuperscript{49} SN iv, p. 213.
\end{itemize}
seeing will bring about the cessation of the influxes or craving in regard to the bonds of feeling.

4. Stages in the cessation of feeling

Various stages in the cessation of feeling are recorded in the two versions.

In SN 36. 11 and its counterpart SA 474 the Buddha, after teaching that there are three feelings and that all of them are suffering (because of the impermanence of sankhāras, compounded things or activities), then goes on to describe how various mental states progressively cease, each yielding a superior state and finally the perfectly peaceful state. This progressive or gradual ceasing of states is variously called:

- gradual cessation of activities (anupubbaṃ saṅkhārānaṃ nirodho 諸行漸次寂滅 or 諸受漸次寂滅 the gradual cessation of feelings)
- gradual calming of activities (anupubbaṃ saṅkhārānaṃ vūpasamo 諸行漸次止息)
- gradual tranquillity of activities (anupubbaṃ saṅkhārānaṃ passaddhi; not in SA)

Here the terms “cessation (nirodha寂滅)”, “calming (vūpasama止息)” and “tranquillity (passaddhi)” are applied to the activities (saṅkhāra行) in reference to stages in meditative concentration:

- dhyāna (four stages of concentrative meditation, jhāna 禪)
- four (non-physical) “realms” (āyatana 入處)
- cessation of perception-and-feeling (saṅña-vedayita-nirodha 想受滅)
- cessation (calming or tranquillity) of desire-hatred-delusion (rāga-dosa-moha貪恚癡).

Each of the states in this series is described as “a pleasure more excellent and exquisite than” (sukham abhikkatatarāñca pañītatarāñca) or “a

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51 SN iv, p. 217; T 2, p. 121a-b (CSA i, p. 199).
pleasure superior to” (勝樂) the previous state.\textsuperscript{53} This series, which is clearly connected with the cessation of feeling, will now be surveyed.

4.1. The four dhyānas

SN and SA each present two parallel accounts of the four dhyānas (jhānas 観). Those of the SN version are shown in the following table.

<table>
<thead>
<tr>
<th>SN 36. 11, 15-18\textsuperscript{54}</th>
<th>SN 36. 19-20; SN 36. 29\textsuperscript{55}</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the first dhyāna speech (vācā) has ceased (niruddhā), been calmed (vūpasantā), been tranquillised (paṭipassaddhā).</td>
<td>... a bhiksu, separating (vivicca) himself from sensual pleasures (kāmehi),\textsuperscript{56} separating himself from evil states (akusalehi dhammehi), abides having attained the first dhyāna, in which there is thought (sa-vitakkaṃ) and investigation (sa-vicāraṃ), and detachment-born joy and pleasure (viveka-jaṃ pīti-sukhaṃ).</td>
</tr>
<tr>
<td>In the second dhyāna thought and investigation (vitakka-vicāra) have ceased, been calmed, been tranquillised.</td>
<td>... a bhiksu, by the calming down (vūpasama) of thought and investigation, abides having attained the second dhyāna, in which there is inner tranquillity (ajjhattaṃ sampasādanaṃ), one-pointedness of mind (cetaso ekodibhāvam), which is without thought and without investigation, and with concentration-born joy and pleasure (samādhijaṃ pīti-sukhaṃ).</td>
</tr>
</tbody>
</table>

\textsuperscript{53} SN 36. 19: SN iv, pp. 225-228 = SA 485: T 2, p. 124a-b (CSA ii, p. 213). Before the first state of dhyāna in the two versions is the state of sensual pleasure (kāmasukha) or sensual feeling (欲受): the five sensual strands (pañca kāmaguṇā 五欲功德).

\textsuperscript{54} SN iv, pp. 217, 220-223.

\textsuperscript{55} SN iv, pp. 225-226 (229); 236-237.

\textsuperscript{56} The first dhyāna is stated in SN 36. 19-20 to be a more excellent pleasant feeling than the five sensual pleasures (visual, auditory, olfactory, gustatory, and tactile).
In the third dhyāna joy (pīti) has ceased, been calmed, been tranquillised.

... a bhiksu, by the fading away of joy (pītiyā ca virāgā), abides disinterested (upekhako), mindful and aware (sato ca sampajāno), and experiences pleasure (sukhaṃ) with the body, and abides having attained the third dhyāna, of which the Noble Ones say “equanimous, mindful, abiding in pleasure” (upekhako satimā sukavihārīti).

In the fourth dhyāna the in-breathing and out-breathing (assāpassāsā) have ceased, been calmed, been tranquillised.

... a bhiksu, through the giving up of pleasure and pain (sukhassa ca pahānā dukkhassa ca pahānā), through the ceasing of previous happiness and sorrow (pubbeva somanassa-domanassānam aththagāma), abides attaining the fourth dhyāna, which is without pain and pleasure (adukkhamasukham), and with disinterestedness-mindfulness-and-purity (upekhā-sati-pārisuddhiṃ).

The corresponding SA 474 (= SN 36. 11, 15-18), SA 485 (= SN 36. 19-20), and SA 483 (= SN 36. 29) have similar contents. ⁵⁷

4.2. The four (non-physical) realms (āyatana) and the cessation of perception-and-feeling

The four realms (āyatana) are elsewhere called the four non-physicals (cattāro arūpā/āruppā) or the four non-physical attainments (catasso āruppasamāpattiyo), ⁵⁸ though the latter term is not found in these two versions (Vedanā Samyutta and Shou Xiangying). These are states of concentrative meditation that may follow the four dhyānās. Attainment of the fourth realm may be followed by a further concentrative attainment: cessation of

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⁵⁷ T 2, pp. 121b, 124a-b, 123a-b (CSA ii, pp. 199, 213, 209).
⁵⁸ DN 33: DN iii, p. 224; DA 9: T 1, p. 50c.
perception-and-feeling. The four realms and cessation of perception-and-feeling are described in SN 36. 19-20\(^{59}\) and SA 474,\(^{60}\) as follows:

1. The realm of endless space (ākāśānañcāyatana 空入處)

SN: Through the complete transcending of material form-perception (rūpa-saññā), through the disappearance of reaction-perception (paṭigha-saññā), through non-attention (amanasikāra) to variety-perception (nānatta-saññā), [knowing] that space is endless (ananto ākāso ti), he abides having attained the realm of endless space.

SA: When he attains the realm of space, perception of material form ceases.

2. The realm of endless consciousness (viññānañcāyatana 識入處)

SN: Through the complete transcending of the realm of endless space, [knowing] that consciousness is endless (anantaḥ viññāṇanti), he abides having attained the realm of endless consciousness.

SA: When he attains the realm of consciousness, perception of the realm of space ceases.

3. The realm of nothingness (ākiñcaññāyatana 無所有入處)

SN: Through the complete transcending of the realm of endless consciousness, [knowing] that there is nothing (natthi kiñcīti), he abides having attained the realm of nothingness.

SA: When he attains the realm of nothingness, perception of the realm of consciousness ceases.

4. The realm of neither-perception-nor-non-perception (n’eva saññānāsaññāyatana 非想非非想入處)

SN: Through the complete transcending of the realm of nothingness, he abides having attained the realm of neither-perception-nor-non-perception.

SA: When he attains the realm of neither-perception-nor-non-perception, perception of the realm of nothingness ceases.

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60 T 2, p. 121b (CSA ii, p. 199); its counterparts SN 36. 11, 15-18 give only the names.
5. The cessation of perception-and-feeling (saññā-vedayita-nirodha 想受滅)

SN: Through the complete transcending of the realm of neither-perception-nor-non-perception, he abides having attained the cessation of perception-and-feeling.
SA: When he attains the cessation of perception-and-feeling, perception-and-feeling ceases.

Thus, the entire account of the states of concentrative meditation is largely identical in the two versions.

4.3. Cessation of desire-hatred-delusion (rāga-dosa-moha)

In SN 36. 11, 15-18, the Buddha, after teaching the nine stages of concentrative meditation, says:61

For the bhikkhu who has destroyed the influxes (khīnasavassa), desire has ceased, hatred has ceased, delusion has ceased.

The corresponding SA 474 says:62

For a person who does not delight in and is liberated from desire, hatred, and ignorance/delusion there is excellent calmness, subtle calmness, superior calmness, the highest calmness, the calmness not surpassed by any other kind of calmness.

Thus, the two versions, though differing in expression, agree in locating the cessation of desire-hatred-delusion after the nine stages of concentrative meditation, and in making it the highest state of all, by virtue of its peacefulness and purity (cessation of the influxes).

On the other hand, SN 36. 29 mentions the cessation of desire-hatred-delusion in four situations, as shown below.

1. After teaching about the five strands of sensual pleasure (pañcakāmagunā) and the first and second dhyānas, the Buddha says that there is a joy (pīti) superior to that of the first and the second dhyānas. The five strands of sensual pleasure are “the joy that is carnal” (sāmisā pīti); the first and second dhyānas are “the joy that is non-carnal” (nirāmisā pīti); and the

62 T 2, p. 121b (CSA ii, p. 200).
joy superior to that of the first and second dhyanas is “the joy that is even more non-carnal than the non-carnal” (nirāmisā nirāmisatarā pīti). This higher joy is the cessation of desire-hatred-delusion.63

Bhiksus! Joy (pīti) arises in a bhiksu who, having extinguished the influxes reflects (paccavekkhato) on the mind liberated from desire (rāgā cittaṃ vimuttam), reflects on the mind liberated from hatred (dosa cittaṃ vimuttam), reflects on the mind liberated from delusion (mohā cittaṃ vimuttam).

2. After teaching the five strands of sensual pleasure and the first, second, and third dhyanas, the Buddha says that there is a pleasure (sukha) superior to those of the first second and third dhyanas. The five strands of sensual pleasure are “the pleasure that is carnal” (sāmisā sukham); the pleasure of the first to third dhyanas is “the pleasure that is non-carnal” (nirāmisā sukhaṃ); and the pleasure that surpasses that of the first to third dhyanas is called “the pleasure that is even more non-carnal than the non-carnal” (niramisa nirāmisatarā sukhaṃ). This highest pleasure is cessation of desire-hatred-delusion, and is described just as in 1, above, but with “pleasure” (sukha) instead of “joy”.64

3. After teaching the five strands of sensual pleasure and the fourth dhyāna, the Buddha then says that there is an equanimity (upekkhā) that surpasses that of the fourth dhyāna. The five strands of sensual pleasure are “the equanimity that is carnal” (sāmisā upekkhā); the fourth dhyāna is “the equanimity that is non-carnal” (nirāmisā upekkhā); and the equanimity that surpasses that is “the equanimity that is even more non-carnal than the non-carnal” (niramisa nirāmisatarā upekkhā). This highest equanimity is the cessation of desire-hatred-delusion, and is described just as in 1, but with “equanimity” (upekkhā) instead of “joy”.65

4. After teaching “the liberation that is carnal” (sāmiso vimokkho), which is “the liberation that is carnal connected with material form” (rupapātisamyojutto vimokkho sāmiso), and “the liberation that is non-carnal” (nirāmiso vimokkho), which is “the liberation that is non-carnal connected with non-material form” (arūpapātisamyojutto vimokkho nirāmiso), the Buddha says that there is a liberation (vimokkha) that surpasses this liberation that is non-carnal. Referred to as “the liberation that is even more

63 SN iv, p. 236.
64 SN iv, pp. 236-237.
65 SN iv, p. 237.
Feeling

non-carnal than the non-carnal” (nirāmisā nirāmisatro vimokkho), it is the cessation of desire-hatred-delusion, and is described as in 1, above, but with “liberation” (vimokkha) instead of “joy”.

As noted above, the four āyatanas are also called the four āruppas (non-material attainments), so it is possible that here “the liberation that is non-carnal connected with the non-material” refers to the four āyatanas, while “the liberation that is carnal connected with material form” refers to the four dhyānas. However, the text, SN 36.29, does not say so explicitly.

The above four sets, leading to the cessation of desire-hatred-delusion, are based, therefore, on joy, pleasure, equanimity, liberation. The counterpart, SA 483, employs almost the same four (mindfulness, joy); however it mentions the cessation of desire-hatred-delusion only in connection with the fourth type, liberation. It calls the cessation of desire-hatred-delusion “the liberation that is [even more] non-carnal [than] the non-carnal” (無食無食解脫).

To conclude, in SN 36. 11, 15-18 = SA 474, the cessation of desire-hatred-delusion (rāga-dosa-moha) follows after the nine progressive or gradual stages of concentrative meditation (i.e. the four dhyānas, the four non-physical realms, and the cessation of perception-and-feeling). But, in SN 36. 29 it is mentioned after the second to fourth dhyānas and after the non-material liberation (i.e. the four non-physical realms), whereas in the counterpart SA 483 it is put at the end of the series, i.e. after the material and non-material liberation (rupa and arūpa). The versions share in common here that the cessation of desire-hatred-delusion is the highest attainment.

Comparison of the two versions leaves it unclear which dhyāna stage is the minimum required in order to attain the cessation of desire-hatred-delusion.

5. Conclusion

This comparison of Vedanā Samyutta and its counterpart Shou Xiangying has revealed only minor disagreements in the major teachings on

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66 SN iv, p. 237.
67 I suggest that 念 (mindfulness) should read 喜 (joy).
69 Cf. SA 484: T 2, p. 123b-c (CSA ii, pp. 210-211) = AN 5. 170: AN iii, p. 202. They both show Ananda as teaching Bhadrajit (Bhaddaji) that the destruction of influxes (āsavānam khayo) is the best of sights (dassanā), of sounds (savānā), of pleasures (sukhā), of perceptions (saññā), and of becomings (bhavā).
feeling between the two versions. A common feature revealed in the comparison is that in both versions feeling is closely related to the development of the nine progressive stages of meditation.
CHAPTER 5. THE REALMS OF NATURE

This chapter compares the main teachings contained in Dhātu-saṃyutta of SN and its counterpart, Jie Xiangying (界相應)¹ of SA. The SN version comprises thirty-nine discourses, and the SA version twenty-two discourses;² some sixteen discourses are common to the two versions.

In The Book of the Kindred Sayings the Pāli term dhātu of the SN version is translated as “element”; but the translators, C. A. F. RHYS DAVIDS and F. L. WOODWARD, acknowledge that “element’ is by no means a good fit for dhātu . . .”.³ Comparison with the SA version confirms this. In the Chinese version the Sanskrit dhātu appears as jie (界), which elsewhere means “realm”, “locus” or “field”. This Chinese term fits much better to the teachings on dhātu because, as will be seen, the term dhātu is used variously to mean “set of conditions”, “natural scope or extent”, “natural individual characteristics or ethical qualities”, and “intrinsic nature”. “The realms of nature” is therefore used for dhātu in the title of this chapter; and the text title Dhātu Saṃyutta or Jie Xiangying may be translated as “Connected with the Realms of Nature”. However, given the semantic difficulties, the untranslated dhātu will be used in the rest of this chapter as a common term for both versions.

The presentation in this chapter is according to the various usages of the term dhātu, namely: (1) a set of eighteen items that figure in some versions of conditioned arising, (2) other bases for conditioned existence, (3) ethical or moral factors, (4) meditative attainments, (5) the “dhātu of self-acting”, and (6) the material elements. Consideration of these various usages may be expected to clarify the notion of dhātu as presented in the two versions.

1. The eighteen dhātus

The term “eighteen dhātus” (十八界)⁴ is found only in the SA version, not in the SN version,⁵ but the teaching of eighteen dhātus is common to the two versions.⁶ The eighteen dhātus comprise the six sense faculties, the six

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¹ Skt. Dhātu-saṃyukta.
² Regarding the discourses and their locations, see Chapter 1, p. 19, and Appendix 1, pp. 244, 248.
⁴ Skt. aṣṭādaśa dhātavaḥ, P. aṭṭhārasa dhātuyo.
Eighteen dhātus

external sense objects, and the corresponding six kinds of consciousness. For example, SN 14.1 and its counterpart SA 451 both state:

I will teach you, bhiksus, the diversity of dhātus (dhātu-nānatta 種種諸界 or 種 種 界) ... What is the diversity of dhātus? The dhātu of eye, the dhātu of visual forms, the dhātu of eye consciousness, [and so on through the senses to] the dhātu of mind, the dhātu of mental objects, the dhātu of mental consciousness. This, bhiksus, is called the diversity of dhātus.

There are, in both versions, two accounts of the sequence of conditioned arising in terms of these dhātus, as the following shows.

(1) According to SN 14.2-5, conditioned (paṭicca) by the diversity of dhātus arises (uppajjati) the diversity of contact (phassa-nānatta), and conditioned by the diversity of contact arises the diversity of feeling (vedanā-nānatta). In explaining this, these four sutras speak of the diversity of dhātus only in terms of the six sense faculties (eye, ear, ... mind). It is this sixfold diversity that accounts for the diversity of contact, which is also sixfold: eye contact, ear contact, etc., and similarly for the diversity of feeling.

The corresponding SA 452-453 say much the same, but speak of the diversity of dhātus in terms of the eighteen dhātus (i.e. the six sense faculties, six external sense objects, and six kinds of consciousness); and they add craving, the next link in the chain of conditioned arising: Conditioned by the diversity of the eighteen dhātus arises the diversity of contact; conditioned by the diversity of contact arises the diversity of feeling; and conditioned by the diversity of feeling arises the diversity of craving.

Both versions (SN 14.2-5; SA 452-453) affirm that the direction of this conditioning is such that the diversity of dhātus conditions the diversity of contact rather than the other way round; and similarly for the remaining links.

(2) In the next group of SN sutras, SN 14.7-10 (also in SN 14.6) the diversity of dhātus is specified in terms of the six external objects (visible

7 SN ii, p. 140; T 2, pp. 115c-116c (CSA ii, p. 164).
8 SN ii, pp. 140-143.
9 Cf. the six contact-sense spheres "cha phassāyatanāni" (= 18 dhātus), Chapter 3, pp. 73, 75-76.
10 T 2, p. 116a-b (CSA ii, pp. 165-166).
forms, sounds, . . . mental objects). It appears that this mode of specifying the sixfold nature of the dhātus is not essentially different from that observed above (in terms of the six sense faculties). These sutras give two different accounts of conditioned arising beginning with the dhātus. According to SN 14. 7-8, conditioned by the diversity of dhātus there arise, in causal sequence, the diversity of perception (saññā), the diversity of thought (saṅkappa), of excitement (chanda), of burning (pariḷāha), and of quest (pariyenasā); whereas according to SN 14. 9-10, conditioned by the diversity of dhātus there arise in sequence the diversity of perception, of thought, of contact, of feeling, of excitement, of burning, of quest, and of gain (lābha).

The SA discourses that correspond to SN 14. 7-10, namely SA 454-455, say that conditioned by the diversity of the eighteen dhātus (the six sense faculties, six external sense objects, and six kinds of consciousness) there arise, in sequence, the diversity of contact (触), of feeling (受) (SA 454 only), of perception (想), of excitement (欲), of thought (覺), of burning (熱) (i.e. fever of passion), and of quest (求). Here again both versions (SN 14. 7-10; SA 454-455) emphasise that the direction of the conditioning is as stated (e.g. the diversity of dhātus conditions the diversity of contact), and not the other way round.

The different sequences arising from the diversity of dhātus in these SN and SA versions are as shown in the following table:

11 SN ii, pp. 143-149.
12 T 2, pp. 116b-c, 125a (CSA ii, pp. 166-167).
Different sequences arising from the diversity of dhātus

<table>
<thead>
<tr>
<th>SN 14. 7-8</th>
<th>SN 14. 9-10</th>
<th>SA 454</th>
<th>SA 455</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhātus ↓</td>
<td>dhātus ↓</td>
<td>dhātus ↓</td>
<td>dhātus ↓</td>
</tr>
<tr>
<td>perception</td>
<td>perception</td>
<td>contact</td>
<td>perception</td>
</tr>
<tr>
<td>thought</td>
<td>thought</td>
<td>feeling</td>
<td>excitement</td>
</tr>
<tr>
<td>enjoyment</td>
<td>enjoyment</td>
<td>excitement</td>
<td>thought</td>
</tr>
<tr>
<td>quest</td>
<td>quest</td>
<td>quest</td>
<td>quest</td>
</tr>
<tr>
<td>gain</td>
<td>gain</td>
<td>gain</td>
<td>gain</td>
</tr>
</tbody>
</table>

There are marked differences here, both between SN and SA, and within each of those traditions. Furthermore, the items listed include some that are not in the usual version of conditioned arising (paṭiccasamuppāda).

To summarise, SN 14. 1-10 and their counterparts SA 451-455 agree regarding the identity of the eighteen dhātus. They then identify two major types of causal sequence arising from those eighteen dhātus. In the first type, the sequence is: dhātu, contact, feeling, (craving), as in the familiar conditioned arising series. In the second type, summarised in the above table, there are differences both within and between the two versions, thus raising questions about their historical status. Here the term dhātu is used to mean “set of conditions” in connection with the sense spheres.

2. Other bases of conditioned arising

SN 14. 12, 13 and their counterparts SA 458, 457 record other sets of dhātus that initiate conditioned existence. We consider first SN 14. 12 and SA 458, which state thus:13

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13 SN ii, pp. 151-152; T 2, p. 117a-b (CSA ii, p. 175).
With causal condition (sa-nidānam), bhikkus, arises thinking of sensuality (kāma-vitakko), not without causal condition; with causal condition arises thinking of ill-will/malevolence (vyāpāda-vitakko), not without causal condition; with causal condition arises thinking of cruelty (vihimśā-vitakko), not without causal condition. How do they arise?

Conditioned (paṭicca) by the dhātu of sensuality (kāma-dhātum) arises perception of sensuality (kāma-saññā); conditioned by perception of sensuality arises thought of sensuality (kāma-sañkappo); conditioned by thought of sensuality arises excitement of sensuality (kāma-chando); conditioned by excitement of sensuality arises burning of sensuality (kāma-pariḷāho); conditioned by burning of sensuality arises quest of sensuality (kāma-pariyesanā). Pursuing a quest of sensuality, the untaught worldly person practises wrong conduct (micchāpāṭipajjati) in three ways: in body, speech, and mind (kāyena vācāya manasā).

Conditioned by the dhātu of ill-will (vyāpāda-dhātum) arises perception of ill-will (vyāpāda-saññā); conditioned by perception of ill-will arises thought of ill-will (vyāpāda-sañkappo); ... excitement of ill-will (vyāpāda-chando); ... burning of ill-
will (vyāpāda-pariḷāho); ... quest of ill-will (vyāpāda-pariyesanā).
Pursuing a quest of ill-will, ... practises wrong conduct in three ways: in body, speech, and mind.

Conditioned by the dhātu of cruelty (vīhiṃsā-dhātum) arises perception of cruelty (vīhiṃsā-saṅña); ... thought of cruelty (vīhiṃsā-sāṅkappa); ... excitement of cruelty (vīhiṃsā-chando); ... burning of cruelty (vīhiṃsā-pariḷāho); ... quest of cruelty (vīhiṃsā-pariyesanā).
Pursuing a quest of cruelty, ... practises wrong conduct in three ways: in body, speech, and mind.

How does perception of cruelty arise with causal condition? Conditioned by the dhātu of cruelty (害界) arises perception of cruelty, excitement of cruelty, thought of cruelty, burning of cruelty, quest of cruelty. Quest of cruelty having arisen, the untaught worldly person practises wrong conduct in three ways: in body, speech, and mind.

The two versions display a few minor disagreements. Both name three dhātus: the dhātu of sensuality, the dhātu of ill-will, and the dhātu of cruelty. However, in SN each of these dhātus is the causal condition for thinking (vitakka) of sensuality, of ill-will, and of cruelty, while in SA each of them is the causal condition for perception (想法) of sensuality, of ill-will, and of cruelty. Where SN has “thinking”, SA has “perception”. Regarding this disagreement, three possibilities are considered here:

(1) The term thinking (P. vitakka, Skt. vitarka) possibly has here the same meaning as perception (P. saṅña, Skt. saṃjñā), the term perception being found in both texts as the second item (i.e. the perception of sensuality, of ill-will, and of cruelty) in the causal sequence.

(2) 想 (perception) in SA 458 possibly was wrongly used to translate vitarka (vitakka, thinking) (cf. also table, p. 138, below).

(3) Also possible is that each of the three thinkings in SN 14. 12 (i.e. thinking of sensuality, of ill-will, and of cruelty) refers to the whole causal sequence.

Another difference is that, in the sequence of the causal conditions involving these three dhātus, SN has “thought” (sāṅkappa) before
"excitement" (chanda), whereas SA has them the other way round, as shown in the following table:

Causal sequence based on the three dhātus (of sensuality, ill-will, and cruelty)

<table>
<thead>
<tr>
<th>SN 14.12</th>
<th>SA 458</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhātu</td>
<td>dhātu</td>
</tr>
<tr>
<td>perception</td>
<td>perception</td>
</tr>
<tr>
<td>thought</td>
<td>excitement</td>
</tr>
<tr>
<td>excitement</td>
<td>thought</td>
</tr>
<tr>
<td>burning</td>
<td>burning</td>
</tr>
<tr>
<td>quest</td>
<td>quest</td>
</tr>
</tbody>
</table>

This table reveals a close connection with the table on p. 133. As these two tables show, the sequence and components derived from the three dhātus in SN 14. 12 are the same as in SN 14. 7-8.

Both SN 14. 12 and SA 458, referring to these three bases for causal arising or conditioned existence, say that if any recluse or brahmin, in whom has arisen wrong/dangerous perception (visamagatam saññam 危險想), does not give it up and bring it to nothing, then he will in this present time (diṭṭhe dhamme 現法) abide in suffering (dukkham viharati 苦住), with destruction (sa-vighātam 有礙), distress (sa-upāyāsam 有惱), burning (sa-pariḥāsam 有熱), and at the separation of the body, after death, he can expect a bad destiny (duggati 悪趣).

Both texts then give teachings based on the opposites of these three dhātus: the dhātu of renunciation (nekhamma-dhātu 出要界), the dhātu of benevolence (avyāpāda-dhātu 不益界), and the dhātu of kindness (avihiṃsā-dhātu 不害界). SN. 14. 12 then has the Buddha say:

With causal condition (sa-nidānam), bhikṣus, arises thinking of renunciation (nekhamma-vitakko), not without causal condition; with causal condition arises thinking of benevolence (avyāpāda-vitakko), not without causal condition; with causal condition arises thinking of kindness (avihiṃsā-vitakko), not without causal condition. How do they arise?

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15 SN ii, pp. 152-153.
Conditioned by *the dhātu of renunciation* arises perception of renunciation (nekkhamma-saññā); conditioned by perception of renunciation arises thought of renunciation (nekkhamma-saṅkappo); conditioned by thought of renunciation arises excitement of renunciation (nekkhamma-chando); conditioned by excitement of renunciation arises burning of renunciation (nekkhamma-pariḷāho); conditioned by burning of renunciation arises quest of renunciation (nekkhamma-pariyesanā). Pursuing a quest of renunciation, the noble well-taught disciple (sutava ariyasāvako) practises right conduct (sammāpaṭipajjati) in three ways: in body, speech, and mind.

Conditioned by *the dhātu of benevolence* arises perception of benevolence (avyāpāda-saññā); ... thought of benevolence (avyāpāda-saṅkappo); ... benevolence-excitement (avyāpāda-chando); ... burning of benevolence (avyāpāda-pariḷāho); ... quest of benevolence (avyāpāda-pariyesanā). Pursuing a quest of benevolence, ...

Conditioned by *the dhātu of kindness* arises perception of kindness (avihiṃsā-saññā); ... thought of kindness (avihiṃsā-saṅkappo); ... excitement of kindness (avihiṃsā-chando); ... burning of kindness (avihiṃsā-pariḷāho); ... quest of kindness (avihiṃsā-pariyesanā). Pursuing a quest of kindness, ... right conduct ... in body, speech, and mind.

The corresponding SA 458 is similar, but again with perception of renunciation, of benevolence, and of kindness (出要 想, 不懲 想, 不害想), instead of thinking of these. The causal condition for the three perceptions in SA 458 is also the dhātu of renunciation, of benevolence, and of kindness. And the causal sequence of these three dhātu in SA 458 again has “excitement” coming before “thought”.16

Referring to these three dhātu, both texts then say that if any recluse or brahmin, in whom has arisen wrong/dangerous perception, gives it up, brings it to nothing, then he will in this present time abide in happiness (sukham viharati 樂住), without destruction (avighātam 不礙), distress (anupāyāsam 惹), or burning (apariḷāham 不熱), and at the separation of the body, after death, he can expect a happy destiny (sugati 善趣).17

16 T 2, p. 117b (CSA ii, p. 176).
Thus, with regard to the dhātu that give rise to conditioned existence, SN 14. 12 and its counterpart SA 458 report altogether six kinds of dhātu: the dhātu of sensuality, of ill-will, and of cruelty; and their opposites, the dhātu of renunciation, of benevolence, and of kindness.

The next discourse, SN 14. 13, and its counterpart SA 457 name further dhātu that initiate conditioned existence. Both versions state that conditioned by the dhātu of ignorance (avijja-dhatu ~ ~Jl W), whether low (hina-dhatu 下界), average (majjhima-dhatu 中界), or excellent (panīta-dhatu 勝界), there arise in sequence various conditions and actions, as the following table shows: 18

**Conditions and actions derived from the dhātu of ignorance (low, average, or excellent)**

<table>
<thead>
<tr>
<th>SN 14. 13</th>
<th>SA 457</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhātu</td>
<td>dhātu</td>
</tr>
<tr>
<td>↓</td>
<td>↓</td>
</tr>
<tr>
<td>1. saññā (perception)</td>
<td>1. 說 (speech)</td>
</tr>
<tr>
<td>2. diṭṭhi (view)</td>
<td>2. 見 (view)</td>
</tr>
<tr>
<td>3. vitakka (thinking)</td>
<td>3. 想 (perception or thinking?)</td>
</tr>
<tr>
<td>4. cetanā (volition)</td>
<td>4. 思 (volition)</td>
</tr>
<tr>
<td>5. parthanā (wishes)</td>
<td>5. 欲 (wishes)</td>
</tr>
<tr>
<td>6. pañidhi (aspiration)</td>
<td>6. 願 (aspiration)</td>
</tr>
<tr>
<td>7. puggala (person)</td>
<td>7. 士夫 (person)</td>
</tr>
<tr>
<td>8. vācā (speech)</td>
<td>8. 所作 (what is done)</td>
</tr>
<tr>
<td>9. ācikkhati (to declare)</td>
<td>9. 施設 (to reveal)</td>
</tr>
<tr>
<td>10. deseti (to teach)</td>
<td>10. 建立 (to establish)</td>
</tr>
<tr>
<td>11. paññāpeti (to reveal)</td>
<td>11. 部分 (part)</td>
</tr>
<tr>
<td>12. paṭṭhapeti (to establish)</td>
<td>12. 顯示 (to disclose)</td>
</tr>
<tr>
<td>13. vivarati (to disclose)</td>
<td>13. 受生 (rebirth)</td>
</tr>
<tr>
<td>14. vibhajati (to analyse)</td>
<td></td>
</tr>
<tr>
<td>15. uttānikaroti (to explain)</td>
<td></td>
</tr>
<tr>
<td>16. uppatti (rebirth)</td>
<td></td>
</tr>
</tbody>
</table>

The SN version names sixteen items derived from the dhātu of ignorance, where the SA names thirteen; five items in SN and two in SA have no exactly corresponding terms. The sequence in the two versions is identical except in the case of speech.

To summarise, SN and SA present two sets of dhatu that initiate conditioned existence: (1) the dhatus of sensuality, ill-will, and cruelty; and their opposites; and (2) the dhatu of ignorance (low, average, excellent). These dhatus are shared by the two versions. However, regarding the factors derived from the two sets of dhatu, the two versions show minor disagreements in both composition and sequence. In addition, the items listed include many that are not in the usual conditioned arising sequence.

3. Ethical or moral dhatu

In both the SN and SA versions of this samyukta, the term dhatu is applied also to teachings concerned with how beings of various ethical or moral characteristics "flow together and meet together". For example, SN 14. 14 reports the Buddha as saying:\textsuperscript{19}

It is by dhatu (dhatuso), bhiksus, that beings (sattā) flow together, meet together (samsandanti samenti). Beings of low inclinations (hīnadhimuttikā) flow together, meet together with those of low inclinations. [Those of] virtuous inclinations (kalyānadhimuttikā) flow together, meet together with those of virtuous inclinations. In past time ... In future time ... Now in the present time, it is by dhatu ...

The corresponding SA 445 is a little different:\textsuperscript{20}

\textit{Beings always meet together, gather together with dhatu (衆生常與界俱，與界和合).} What is meant by saying that beings always meet together with dhatu? This is to say, when beings act with unvirtuous mind, they meet together with unvirtuous dhatu (不善界); when [they act with] virtuous mind, they meet together with virtuous dhatu (善界); when [they act with] noble mind, they meet together with noble dhatu (勝界); when [they act with] base mind, they meet together with base dhatu (鄙界). Therefore, bhiksus, you should practise this, being virtuous in the various dhatus.


\textsuperscript{20} T 2, p. 115a (CSA ii, p. 160).
Thus, SN 14.14 implies that the dhātu by which beings meet together is their low inclination or virtuous inclination in past, future, or present time, while SA 445 speaks of the dhātus of an unvirtuous mind, a virtuous mind, a noble mind, and a base mind, without mentioning the three times. Here the term dhātu clearly means natural characteristic in the sense of ethical or moral quality; these are ethical or moral dhātus.

Other discourses in the two versions discuss specific ethical or moral dhātus in the same context of beings who possess them always flowing together and meeting together. For example, SN 14. 17 refers to the notion of dhātu in connection with two linked sets (negative and positive) of seven ethical qualities. There are people or beings who are 1. lacking faith/confidence (asaddhā) or possessing faith/confidence (saddhā), 2. unconscientious (ahirikā) or conscientious (hirimanā), 3. shameless (anottāpino = not ashamed of evil or wrong conduct) or ashamed of wrong conduct (ottāpino), 4. possessing little knowledge (appassutā) or possessing great knowledge (bahussutā), 5. lazy (kusā) or diligent (āraddhaviriyā), and 6. forgetful in mindfulness (munha-satino) or established in mindfulness (upañhita-satino), and 7. of bad insight (duppanñā) or possessed of insight (paññavanto). 21 Similar teachings with some of these items are also found in SN 14. 18-22, with nothing new added. 22 These discourses are all saying that “by dhātu beings flow together, meet together”; for instance, by dhātu unbelievers (asaddhā) flow together, meet together with unbelievers. Altogether fourteen ethical dhātus are named.

Like the above, SN 14. 23 names the four items 1, 2, 3, and 7, and adds one more item in both the negative and the positive listings: unconcentrated (asamāhi) and concentrated (samāhi). 23 SN 14. 24 also lists items 1, 2, 3, and 7, but adds the pair of bad morality (dussālā) and observant of moral precepts (silavanto). 24

Of the above eight sutras (SN 14. 17, 18-22, 23, 24), only SN 14. 23 has no SA counterpart; the rest have their counterpart in SA 450. It presents the same teachings, but with a much longer list of ethical dhātus, which need not be reported here. 25

21 SN ii, p. 159.
22 SN ii, pp. 160-165.
23 SN ii, p. 166.
24 SN ii, pp. 166-167.
25 T 2, p. 115c (CSA ii, p. 163).
Another discourse, SN 14. 25 with counterpart SA 449, gives the ethical dhātus of beings in terms of not following or following the five precepts of training (pañca-sikkhā-padāni).\textsuperscript{26}

Then there is a set of four discourses, SN 14. 26-29, which, again on the theme that "by dhātu beings flow together, meet together", list pairs of ethical dhātus regarding individuals who practise or do not practise seven ways of action (sattakāmmapathā), ten ways of action (dasakāmmapathā), the eightfold [path] (aṭṭhaṅgiko), and the tenfold [path] (dasaṅga).\textsuperscript{27} These four SN discourses all lack SA counterparts.

The seven ways of action (SN 14. 26) are the first four of the five precepts (above), followed by three more items relating to speech: slander (pisuṇavācā), abusive speech (pharusavācā), and idle talk (samphappalāpa). In each case those who practise the wrong type of speech are paired with those who abstain from it. These make a total of seven pairs of ethical or moral dhātu.\textsuperscript{28}

Individuals practising the ten ways of action (SN 14. 27) are defined in terms of the above seven pairs together with three more pairs: covetous (abhijjhāluno) and not covetous (anabhijjhāluno); malevolent minded (vyāppannacittā) and non-malevolent minded (avyāppannacittā); and having wrong view (micchādiṭṭhikā) and having right view (sammādiṭṭhikā). These together make ten pairs based on the notion of ethical dhātu.\textsuperscript{29}

The eightfold (SN 14. 28) is the noble eightfold path: individuals are paired as those who have wrong view and those who have right view, and so on, making eight pairs.\textsuperscript{30}

The tenfold (SN 14. 29) comprises the paired items of the noble eightfold path, together with two further pairs: those who have wrong or right knowledge (micchānaññino and sammānaññino), and those who have wrong or right liberation (micchāvimuttino and sammāvimuttino). These make ten pairs of ethical dhātu.\textsuperscript{31}

\textsuperscript{26} SN ii, p. 167; T 2, p. 115c (CSA ii, p. 162). The pañca-sikkhā-padāni are abstention from destruction of life (paññātipāta), from taking what is not given (adinnādāna), from wrong behaviour in sensual pleasure (kāmesu micchācāra), from false speech (musāvāda), and from carelessness-inducing intoxicants and liquors (surāmeraya-majjapamāda-ṭṭhāna).

\textsuperscript{27} SN ii, pp. 167-169.

\textsuperscript{28} SN ii, p. 167.

\textsuperscript{29} SN ii, p. 168.

\textsuperscript{30} SN ii, p. 168.

\textsuperscript{31} SN ii, p. 169.
Finally in this section on ethical or moral dhātus, we consider SN 14.15 and its counterpart SA 447.\(^\text{32}\) Here, the Buddha, to illustrate the notion that “by dhātu beings flow together and meet together”, points out eight bhiksus (in SN) or thirteen (in SA); each of them shares with many other bhiksus “walking to and fro” (cankamantānti 經行) the same personal characteristic or nature (dhātu). In SN the eight bhiksus and the characteristics they share with their followers are:

1. Sāriputta and his followers possess great wisdom (mahāpaññā).
2. Moggallāna etc. possess great psychic powers (mahiddhikā).
3. Kassapa etc. are ascetic indoctrinators (dhutavādā).
4. Anuruddha etc. possess deva-vision (dibbacakkhukā).
5. Puṇṇa Mantāniputta etc. are Dharma-preachers (dhammakathikā).
6. Upāli etc. are vinaya-bearers (vinayadhāri).
7. Ānanda etc. have heard/learned much (bahussutā).
8. Devadatta etc. are willers of evil (pāpicchā).

The corresponding SA 447 names thirteen bhiksus, the above 1 to 4 and 6 to 8, together with the following six:

1. Kaundinya (or Ajña-Kaundinya, P. Añña-Kondañña) and his followers are most senior.
2. Śrōṇa-Koṭivimśa (P. Soṇa-Koliṿîsa) etc. are most diligent in practice.
3. Darva (or Darva-Mallaputra, P. Dabba-Mallaputta) etc. are able and skilled in repairing utensils for the Saṅgha.
4. Pūrṇajit (P. Puṇṇaji) etc. are skilled in argument and good at teaching Dharma.
5. Kātyāyāna (or Mahākātyāyāṇa, P. Mahā-Kaccāyana/Kaccāṇa) etc. are skilled in analysing the teaching and explaining the Dharma.
6. Rāhula and his followers are good at keeping the discipline.

Both discourses indicate that those bhiksus keep company because they possess the same dhātu (personal characteristic or nature).

Regarding these various ethical, moral, or personal characteristic dhātus, the two versions share the notion that there are such dhātus possessed by beings. However, while the SN discourses always mention the ethical dhātus

in connection with past, future and present time, their SA counterparts do not do so.\textsuperscript{33}

4. Meditative attainments

SN 14. 11 and its counterpart SA 456 speak of the following seven dhātus:\textsuperscript{34}

1. the dhātu of light (ābhā-dhātu 光界)
2. the dhātu of purity (subha-dhātu 淨界)
3. the dhātu of the realm of infinite space (ākāsānañcāyatana-dhātu 無量空入處界)
4. the dhātu of the realm of infinite consciousness (viññānañcāyatana-dhātu 無量識入處界)
5. the dhātu of the realm of nothingness (ākiñcaññāyatana-dhātu 無所有入處界)
6. the dhātu of the realm of neither-perception-nor-non-perception (nevasaññānañsaññāyatana-dhātu 非想非想入處界)
7. the dhātu of the cessation of perception-and-feeling (saññāvedayitanirodha-dhātu) or the dhātu of cessation (有滅界)

The two versions differ regarding the causal condition (paṭicca 緣) by which these seven dhātus can be known, and the attainment (samāpatti 正受 = stage of meditation) by which each of them can be reached. These are as follows.

SN 14. 11 states that: dhātu 1 (light) is known through darkness (andhakara); dhātu 2 (purity) is known through impurity (asubha); dhātu 3 (infinity of space) is known through material form (rūpa); each of the dhātus 4 to 6 is known through the dhātu named previously (dhātu 4 is known through dhātu 3, etc.); and finally dhātu 7 (cessation of perception-and-feeling) is known through cessation. SA 456 states that dhātus 1 to 3 are known as above; dhātu 4 (infinity of consciousness) is known through space;\textsuperscript{35} dhātu 5 (nothingness 無所有) is known through everything-ness (所有); dhātu 6 (neither-perception-nor-non-perception) is known through the


\textsuperscript{34} SN ii, pp. 150-151; T 2, pp. 116c-117a (CSA ii, p. 169).

\textsuperscript{35} See CSA ii, p. 171, note 3.
supreme existence (有第一), and finally dhātu 7 (cessation) is known through the body of existence or individuality (有身).

Regarding the attainment by which each of these dhātus is to be reached, SN 14. 11 says that dhātu 1 to 5 are to be reached by attainment of perception (saññāsamāpatti); dhātu 6 by attainment of remaining activities (sañkhārāvasesasamāpatti); and dhātu 7 by attainment of cessation (nīrodhasamāpatti). By contrast, SA 456 states that dhātu 1 to 5 are to be attained by attainment of self-activity (自行正受); dhātu 6 by attainment of the supreme existence (第一有正受); and dhātu 7 by attainment of the cessation of the body of existence (或 individuality) (有身滅正受). Neither version offers any explanation of these attainments.

This set of seven dhātus is common to the two versions as are also the causal conditions by which the first four of the seven are to be known. The two source texts differ, however, regarding the causal conditions by which dhātus 5-7 are to be known, and regarding the attainment by which each of the seven dhātus is to be reached. It is therefore possible that the details regarding attainment of the higher dhātus represent a relatively late addition in the two traditions. Here, the term dhātu is being used to mean meditative state.

A few discourses in SA, all of which lack SN counterparts, report other sets of dhātus, apparently pertaining to meditation, as follows.

SA 461 names three dhātus: the dhātu of sensuality (欲界), the dhātu of materiality (色界), and the dhātu of non-materiality (無色界).

SA 462 names a different three: the dhātu of materiality, the dhātu of non-materiality, and the dhātu of cessation (滅界).

SA 463 has this statement:

That is to say, emergence from the dhātu of sensuality into the dhātu of materiality, emergence from the dhātu of materiality into the dhātu of non-materiality, and the dhātu of the cessation (滅) of all activities (一切諸行) and all thoughts (一切思想). These are called the three emergence-dhātus (三出界).

37 Skt. satkāya, P. sakkāya.
38 T 2, p. 118a (CSA ii, p. 180).
39 Skt. P. kāma-dhātu, rūpa-dhātu, arūpa-dhātu.
41 Skt. P. nirodha-dhātu.
42 T 2, p. 118b (CSA ii, p. 181).
Finally, SA 464 speaks of “all liberation dhātus” (諸解脫界), explaining them as the dhātu of elimination (斷界), the dhātu of fading away (of sensual desire) (無欲界), and the dhātu of cessation (滅界), attained by practising both calm and insight (止觀). The sutra explains that the dhātu of elimination is the elimination of all activities (一切行); the dhātu of fading away (of sensual desire) is the elimination of craving and sensuality (愛欲); and the dhātu of cessation is the cessation of all activities.

Of the above four sutras (SA 461-464), only SA 463 has a Pāli counterpart, and it is located not in SN but in Itivuttaka 51 of Khuddaka-nikāya. This Pāli version mentions just three dhātus – the dhātu of materiality, the dhātu of non-materiality, and the dhātu of cessation; unlike its SA counterpart, it mentions neither the dhātu of sensuality, nor the step-by-step progression from each dhātu to the next.

This section has shown that the term dhātu is used in the two versions to refer to various meditative states; however, the details regarding attainment of these states are not entirely shared by both versions, and some of the sets of dhātus are found only in SA sutras that lack SN counterparts.

5. The “dhātu of self-acting”

SA 459 has its Pāli counterpart not in SN but in Aṅguttara Nikāya, namely AN 6. 38. This discourse reports the Buddha as saying that there is a dhātu of self-acting (atta-kāra 自作), and there is a dhātu of other-acting (parakāra 他作). The following first presents the content of AN 6. 38, and then compares with SA 459.

AN 6. 38 has a certain brahmin say to the Buddha:

This, Master Gotama, is my doctrine; this is my view: There is no self-acting (attakāro); there is no other-acting (parakāro).

The Buddha replies:

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43 Skt. sarva-vimukti-dhātu.
44 Skt. prahāna-dhātu.
45 Skt. virāga-dhātu.
46 Skt. śamatha-vipaśyanā.
48 Iti. pp. 45-46.
49 AN iii, pp. 337-338.
Brahmin, I have never seen or heard of such a doctrine, such a view. How indeed can one, stepping forward by oneself (sayaṃ abhikkamanto), stepping backward by oneself (sayaṃ paṭikkamanto), say thus: “There is no self-acting; there is no other-acting”? What do you think, brahmin, is there a dhātu of initiating (ārabhā-ha-dhātu)? Yes, sir.

That being so, are beings that initiate (ārabhāvanto sattā) to be known? Yes, sir.

Well, brahmin, since there is a dhātu of initiating and beings that initiate to be known, this among beings is self-acting; this is other-acting. What do you think, brahmin, is there a dhātu of stepping away (nikkama-dhātu) ... a dhātu of stepping forward (parakkama-dhātu) ... a dhātu of firmness (thāma-dhātu) ... a dhātu of standing still (ṭhiti-dhātu) ... a dhātu of stepping toward (upakkama-dhātu)? Yes, sir.

That being so, are beings that step toward [anything] (upakkamavanto sattā) to be known? Yes, sir.

Well, brahmin, since there is a dhātu of stepping toward and beings that step toward to be known, this among beings is self-acting; this is other-acting. Never, Brahmin, I have seen or heard of such a doctrine, such a view. How indeed can one, stepping forward by oneself, stepping backward by oneself, say such: There is no self-acting; there is no other-acting?

This, indeed, is wonderful, Master Gotama! ... And from this day onward, till life ends, I will go (to Master Gotama ...) for refuge.

The corresponding SA 459 has different wording, but the same overall meaning. It begins with the brahmin saying to the Buddha:50

In beings there is no self-acting (非自作), there is no other-acting (非他作).

It then reports the Buddha’s reply and the subsequent conversation thus:

50 T 2, p. 117c (CSA ii, pp. 177-178).
Brahmin, I have never seen such a doctrine. You are now coming here yourself and telling me there is no self-acting, there is no other acting.

The brahmin said: For what reason, Gautama, is there in beings self-acting, is there other-acting?

The Buddha said to the brahmin: I shall now ask you a question; answer as you wish. What do you think, brahmin, is there in beings a dhātu of effort (方便界), so that beings know they make effort?

Yes, Gautama ...

The Buddha said to the brahmin: If there is a dhātu of effort so that beings know there is effort, this in beings is self-acting; this is other-acting.

What do you think, brahmin, is there in beings a dhātu of staying still (安住界), a dhātu of firmness (堅固界), a dhātu of emerging (出界), a dhātu of acting (造作界), so that beings know there is ... acting?

Yes, Gautama ...

The Buddha said to the brahmin: If there is a dhātu of staying still, a dhātu of firmness, a dhātu of emerging, a dhātu of acting, so that beings know there is ... acting, this in beings is self-acting; this is other-acting.

The brahmin said: Yes, in beings there is self-acting, there is other-acting. Gautama, I have much business to attend to, so I should leave you now.

The Buddha said to the brahmin: You have much business to attend to, so do as you see fit. ...

Thus, as the reason why “among beings there is self-acting, other-acting”, AN 6. 38 lists six dhātus, while SA 459 lists five, as follows:
The realms of nature

Dhātus of actions and postures

<table>
<thead>
<tr>
<th>AN 6. 38</th>
<th>SA 459</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dhātu of initiating</td>
<td>1. dhātu of effort</td>
</tr>
<tr>
<td>2. dhātu of stepping away</td>
<td>2. dhātu of staying still</td>
</tr>
<tr>
<td>3. dhātu of stepping forward</td>
<td>3. dhātu of firmness</td>
</tr>
<tr>
<td>4. dhātu of firmness</td>
<td>4. dhātu of emerging</td>
</tr>
<tr>
<td>5. dhātu of standing still</td>
<td>5. dhātu of acting</td>
</tr>
<tr>
<td>6. dhātu of stepping toward</td>
<td></td>
</tr>
</tbody>
</table>

Only items 2, 3, and 4 of SA are shared with AN, and in a different order. Nevertheless, the two versions share in common that among beings there is self-acting and other-acting, by virtue of various dhātus. Here, the term dhātu is used to refer to certain actions and postures.

6. The material elements

SN 14. 30-39 all speak of four dhātus (catasso dhātuyo), identified as the four material elements: earth-dhātu (pathavī-dhātu), water-dhātu (āpodhātu), heat-dhātu (tejodhātu), and air-dhātu (vāyodhātu). For example, SN 14. 31 reports the Buddha as saying that before his enlightenment, while still a bodhisatta, he was thinking what are the flavour, the danger, and the giving up of these four dhātus; SN 14. 36 refers to the arising and the ceasing of the four dhātus (i.e. the arising and cessation of suffering); and SN 14. 37-39 state that bhiksus should know and see these four dhātus as they really are. All of these ten Pāli discourses lack counterparts in SA.

These four dhātus do receive a mention in SA 465, as the first four in a set of six dhātus: the above-named four plus space-dhātu (空界) and consciousness-dhātu (識界). However, the supposed Pāli counterparts of this text, SN 22. 91 and SN 18. 21, are not located in the Dhātu Samyutta and do not even mention the material elements.

Thus, only four of the material dhātus (earth, water, heat, air) are common to the two versions. It is therefore possible that the space-dhātu

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51 SN ii, pp. 169-177.
52 SN ii, pp. 170, 175-177.
54 SN iii, pp. 135-136; SN ii, p. 252.
and consciousness-dhātu developed later, yielding the set of six dhātus. Also, it appears that the discourses which discuss the material dhātus were incorporated into this saṃyukta at a relatively late stage.

7. Conclusion

This comparison of the Dhātu Saṃyutta of SN and the Jie Xiangying of SA has revealed that dhātu is used to mean various different things in different contexts, including: “set of conditions responsible for initiating the chain of conditioned arising”, “natural individual characteristic or ethical quality”, “meditative attainment”, and “material element”. In general, the common shared meaning component of the term dhātu can be identified as “natural condition”. Unshared teachings regarding dhātu are widespread and some of them are substantial. They are likely to represent later sectarian developments (e.g. in sections 1, 2, 4-6).
CHAPTER 6. CAUSAL CONDITION

The Nidāna Samyutta (Connected with Causal Condition) of SN and its Chinese counterpart, Yinyuan Xiangying (因緣相應) of SA, deal mainly with arising by causal condition (paticca-samuppāda 經起), one of the fundamental teachings of early Buddhism. The SN version has ninety-three discourses, and the SA version fifty-seven; some forty-four discourses are common to the two versions. For twenty-five of the SA discourses (and their SN counterparts) the Sanskrit source text (largely complete) is available and will be referred to in footnotes. This chapter compares the content of the Pāli and Chinese, regarding both the main topic, arising by causal condition, and also some subsidiary related topics.

1. Arising by causal condition and dharmas arisen by causal condition

Regarding causal condition, SN 12. 20 and its counterpart SA 296 record the Buddha as teaching two closely related concepts. The SN version states: 6

I will teach you, bhiksus, arising by causal condition (paticcasamuppāda) and dharmas (phenomena) arisen by causal condition (paticcasamuppanne ca dhamme).

In the SA version (SA 296) the corresponding terms are: 因緣法 (yinyuan fa = 經起法 yuanqi fa) the dharma of arising by causal condition, and 經生法 (yuansheng fa) dharmas arisen by causal condition. The first of these differs from the Pāli in having a suffixed “dharma” – evidently in the sense of “law” or “nature”. This is likely to have been added by the translator, because the Sanskrit agrees with the Pāli, giving the two terms as “pratītyasamutpādaṃ dhammā”

1 Skt. Nidāna Saṁ yukta.
2 On the discourses and their locations, see Chapter 1, p. 19, and Appendix 1, pp. 244, 248.
4 SN ii, pp. 25-27.
5 T 2, p. 84b-c (CSA ii, pp. 34-35). For the Sanskrit version, see Tripāthī, Sūtra 14, pp. 147-152.
6 SN ii, p. 25.
7 SN ii, p. 26: paticca-samuppanā dhammā.
8 T 2, p. 84b (CSA ii, pp. 34-35). Cf. SA 299: T 2, p. 85b (CSA ii, p. 40); no Pāli counterpart, but see Skt. version, Tripāthī, Sūtra 17, pp. 164-165.
... pratiṣṭhānaḥ etām hence dharmān” (i.e. “pratītyasamutpādaḥ” and “pratītyasamutpannā dharmaḥ”).

In both versions (SN 12.20 and SA 296), the Buddha then explains what these are.

SN 12.20: What, bhiksus, is arising by causal condition?

Conditioned by (paccaya) birth (jāti) is ageing-and-death (jarāma-rana). Whether, bhiksus, there be an arising or no arising of Tathāgatas (Buddhas) [in this world], there remains this [fact of] nature (thīta va sā dhātu), this constancy/status of phenomena (dharmamādhipatā), this certainty of phenomena (dharmamaniyāmatā), this causal relatedness (idappaccayatā). Concerning this the Tathāgata is fully enlightened, he fully understands it. Being fully enlightened, fully understanding it, he declares it, teaches it, reveals it, establishes it, makes it clear, explains it in detail, shows it plain, saying: Look!

Conditioned by birth, bhiksus, is ageing-and-death; conditioned by becoming (bhava), bhiksus, is birth; conditioned by attachment (upādāna), bhiksus, is becoming; conditioned by craving (tanha), bhiksus, is attachment; conditioned by feeling (vedanā), bhiksus, is craving; conditioned by contact (phassa), bhiksus, is feeling; conditioned by the six sense spheres (saḷāyatana), bhiksus, is contact; conditioned by name-and-material form (nāmarūpa), bhiksus, are the six sense spheres; conditioned by consciousness (viññāna), bhiksus, is name-and-material form; conditioned by activities (saṅkhāra), bhiksus, is consciousness; conditioned by ignorance (avijja), bhiksus, are activities. ...

Thus, bhiksus, that which is suchness (tathatā), not unsuchness (avītathatā), not otherwise (anaññathatā), causal relatedness (idappaccayatā) – This is called arising by causal condition.

9 Tripiṭkha, pp. 147, 149, 164.
The corresponding SA 296 is different in expression; for example, it reverses the sequence, beginning with "conditioned by ignorance are activities". However, the message is the same in both versions.¹¹

The Buddha explains arising by causal condition in terms of the two notions of (1) causal factors and (2) a natural law of phenomena, as follows:

(1) In both versions the causal factors of arising by causal condition are twelve: Conditioned by 1. ignorance are 2. activities, and so on in sequence to 3. consciousness, 4. name-and-material form, 5. the six sense spheres, 6. contact, 7. feeling, 8. craving, 9. attachment, 10. becoming, 11. birth, and 12. ageing-and-death. This indicates that arising by causal condition (paṭicca-samuppāda, 因緣法, 緣起法) is about the causal connections whereby each of the twelve factors is linked to the next.

(2) A natural law of phenomena in regard to arising by causal condition is expressed, in each version, in two sections:

¹¹ T 2, p. 84b (CSA ii, p. 35).
(i) Whether Tathāgatas (Buddhas) arise in the world or not,

<table>
<thead>
<tr>
<th>SN 12. 20</th>
<th>SA 296</th>
</tr>
</thead>
<tbody>
<tr>
<td>there remains this [fact of] nature (thitā va sā dhātu), this constancy of phenomena (dhammaṭṭhitatā), this certainty of phenomena (dhammaniyāmatā), this causal relatedness (idappaccayatā).</td>
<td>these phenomena (此法) are persistence (常住), the constancy/status of phenomena (法住), the nature of phenomena (法界).</td>
</tr>
<tr>
<td>that which is suchness (tathatā), not unsuchness (avitathatā), not otherwise (anaññathatā), causal relatedness (idappaccayatā).</td>
<td>these dharmas are the constancy of phenomena (法住), the certainty of phenomena (法定), suchness of phenomena (法如法爾), no departure from the true (法不離如), no difference from the true (法不異如), actuality (審諦), truth (實), reality (實), non-confusion (不顛倒).</td>
</tr>
</tbody>
</table>

(ii) Concerning this arising by causal condition the Tathāgata is fully enlightened, and fully understands it; being fully enlightened, fully understanding it, he declares it, teaches it, reveals it.

Here, the SA version lacks the term “idappaccayatā”, and uses words that have no exact counterparts in the SN. However, the two versions agree that arising by causal condition is not something made either by the Buddha or by others. Whether or not a Buddha arises in the world, arising by causal condition is a natural law of phenomena as they really are; the Buddha only discovers it and, having seen it fully, reveals it to others.

12 Referring to the causal factors of arising by causal condition.
13 Cf. Tripāṭhi, p. 148: “eveyam dhammatā dhammaṭṭhitaye dhātuḥ”. SA 299 (no SN counterpart) has: 法界常住 “[these phenomena are] the constancy/status of the nature of phenomena” (T 2, p. 85b; CSA ii, p. 40).
14 Cf. Tripāṭhi, p. 149: “iti yātra dhammatā dharmasthītī dharmaniyāmatā dharma-yathātathā avitathatā ananyathā bhūtaṃ satyatā tattvataḥ yathātathā aviparitātā aviparyastatā”. 
Having explained *arising by causal condition*, the Buddha, goes on to explain *dharmas arisen by causal condition*. According to SN 12.20 he says:  

And what, bhiksus, are *dharmas arisen by causal condition*?  

Ageing-and-death is impermanent (aniccaṃ), compounded (saṅkhātaṃ), arisen by causal condition (paṭicca-samuppannaṃ), having the nature of destruction (khaya-dhammaṃ), having the nature of decay (vaya-dhammaṃ), having the nature of fading away (virāgadhammaṃ), having the nature of cessation (nirodh-dhammaṃ).  

Bhiksus, birth, becoming, attachment, craving, feeling, contact, the six sense spheres, name-and-material form, consciousness, activities, ignorance – each of these too is impermanent, compounded, arisen by causal condition, having the nature of destruction, of decay, of fading away, of cessation. These, bhiksus, are called *dharmas arisen by causal condition*.  

The corresponding SA 296 is rather different:  

What are *dharmas arisen by causal condition*? They are: ignorance, activities, ... Arising thus according to causal condition (隨順緣起), these are called *dharmas arisen by causal condition*, that is to say: ignorance, activities, consciousness, name-and-material form, the six sense spheres, contact, feeling, craving, attachment, becoming, birth, ageing-sickness-death, [along with] grief, lamentation, pain, distress and despair. These are called *dharmas arisen by causal condition*.  

Thus, the SA version merely says that *dharmas arisen by causal condition* are the twelve factors, while SN 12.20 adds that each of the twelve is “impermanent, compounded, arisen by causal condition, having the nature of destruction, of decay, of fading away, of cessation”. The shared teaching is, then, that *dharmas arisen by causal condition* (paṭicca-samuppanna dhammā) are the twelve factors themselves.

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16 T 2, p. 84b (CSA ii, p. 35).  
17 Skt. pratityasamutpādānulomatā, Tripāṭhī, p.149.
Finally, both versions have the Buddha state the effect of fully knowing arising by causal condition and dharmas arisen by causal condition:

<table>
<thead>
<tr>
<th>SN 12. 20&lt;sup&gt;18&lt;/sup&gt;</th>
<th>SA 296&lt;sup&gt;19&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Now, bhiksus, because the noble disciple has, by right insight (samyakprajñāya), well seen (sudṛṣṭā) as they really are (yathā-bhūtaṃ) both arising by causal condition and dharmas arisen by causal conditions, it surely never happens that he will run back to the past, thinking: Did I indeed exist in time past? Did I indeed not exist in time past? What did I indeed exist as in time past? How did I indeed exist in time past? From being what did I indeed become what in time past? Or that he will run toward the future, thinking: Shall I indeed exist in future time? Shall I indeed not exist in future time? As what shall I indeed exist in future time? How shall I indeed exist in future time? From being what, shall I indeed become what in future time? Or that he will now become uncertain within himself as to the present time, thinking: Do I indeed exist? Do I indeed not exist? As what do I indeed exist? How do I indeed exist? From where did this being (i.e. I) come? Where will it go?</td>
<td>Now, bhiksus, because the much learned noble disciple has, by right insight (正智)，well seen (善見) both the dharma of arising by causal condition and dharmas arisen by causal condition, he will not look backwards into time past, saying: Did I exist in time past, or did I not? What was I in time past? How was I in time past? Nor he will look toward to future time: Shall I exist in future time, or shall I not? What shall I be? How shall I be? Nor does he inwardly hesitate (be uncertain within himself), thinking: What is this (i.e. I)? Why does it exist? Who was this in the past? What will it become in the end? Where do all these beings come from? What will they become when they die?</td>
</tr>
</tbody>
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<sup>18</sup> SN ii, pp. 26-27.
<sup>19</sup> T 2, p. 84b-c (CSA ii, p. 35). Cf. Tripathi, pp. 150-151.
<sup>20</sup> The Skt. terms are: samyakprajñāya, sudṛṣṭā (Tripathi, p. 150).
If in a recluse or a brahmin there arise worldly views (凡俗見), namely view connected with self (我見所繫), view connected with a being (衆生見所繫), view connected with a soul/life (壽命見所繫), view connected with auspicious rituals and ceremonies (忌諱吉慶見所繫), \(^{21}\) then these are completely cut off, completely known; they are cut off at the root, like the cut-off stump of a palm-tree, never to arise again in the future.

Thus, the SA version in the first three sections states almost the same as the SN version, but then continues into a fourth section. It is possible that this extra section in SA 296 represents a later addition. What the two versions say in common is that one who has fully known both *arising by causal condition* and *dharmas arisen by causal condition* is no longer assailed by doubts about his existence in the three times (past, future, and present).

In summary, the versions agree regarding the identity of *arising by causal condition* and of *dharmas* (or *phenomena*) *arisen by causal condition*. Although there are some unshared components, the two versions show no evidence of significant sectarian divergence.

### 2. The summary formula

The teaching of *arising by causal condition* is frequently presented in the following short formula:

\[
\text{This existing, that comes to exist} \\
(\text{imasmim sati idam hoti}) \\
\text{From the arising of this, that arises} \\
(\text{imassuppada idam uppajjati}) \\
\]

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\(^{21}\) The Skt. terms are: *pṛthalloke dṛṣṭigatāni, ātmavāda-pratisamyuktāni, sattvavāda-pratisamyuktāni, jīvavāda-pratisamyuktāni, kotūhalamaṅgalavāda-pratisamyuktāni* (Tripāṭhi, p. 151).
The manner of knowing the teaching

This not existing, that does not come to exist
(imasmin asati idam na hoti);
From the ceasing of this, that ceases
(imassa nirodha idam nirujjhati).

This four-sentence formula appears in SN 12. 21, 37, 41, 49-50, 61-62. The SA contains a similar statement; it is found in SA 293, 296-302, 349-350, 358, 369. Most of these discourses state the summary formula alongside the account with twelve factors. However, the appearance of the summary formula is inconsistent in the two versions, as represented in the above-mentioned discourses. Whereas all of the SN discourses named give all four sentences, only one of the SA discourses, SA 358 (no SN counterpart), gives all four: "此有故彼有，此起故彼起...此無故彼無，此滅故彼滅"; the others give only the first two sentences: "有是故是事有，是事有故是事起" or "此有故彼有，此起故彼起".

3. The manner of knowing the teaching of arising by causal condition

The manner in which the teaching of arising by causal condition is to be known is the subject of SN 12. 68 and its counterpart SA 351. These two versions tell of certain bhiksus who say that "apart from belief, apart from inclination, apart from hearsay, apart from manner of argument, and apart from favour in speculation", they know and see the arising and the ceasing of each of the (twelve) factors of arising by causal condition. Thus, the two versions of this discourse affirm that arising by causal condition is to be accepted and abided by only after observation and analysis, and not on the basis of mere tradition, faith, appearance, rumour, supposition, or inference.

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22 SN ii, pp. 28, 65, 70, 78-79, 95-96.
23 T 2, pp. 83c, 84b-86b, 98b, 100a, 101b-c (CSA ii, pp. 25, 35-43, 68-69, 77, 84). The only counterparts here are SA 350 = SN 12. 49-50.
24 T 2, p. 100a (CSA ii, p. 77).
25 SA 293 (no SN counterpart): T 2, p. 83c (CSA ii, p. 25).
27 SN ii, pp. 115-117; T 2, p. 98c (CSA ii, pp. 70-71).
28 In SN Musila and Nārada speak to Saviṣṭha, whereas in SA Musīla (茂師羅) and Saviṣṭha (殊勝 P. Saviṣṭha) speak to Nārada (那羅[陀]).
29 aññatā saddhāya 異信, aññatā ruciyā 異欲, aññatā anussavā 異聞, aññatā ākārapi vitakka 異行覺想, and aññatā diṭṭhi-nijjhāna-khantiyā 異見審諦忍.
On the other hand, in SN 12. 22 and its counterpart SA 348 the Buddha encourages bhikṣus to have confidence in his teaching of arising by *causal condition* thus:

<table>
<thead>
<tr>
<th>SN 12. 22&lt;sup&gt;30&lt;/sup&gt;</th>
<th>SA 348&lt;sup&gt;31&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tathāgata, bhikṣus, endowed with the ten <em>powers</em> (bala) and four <em>confidences</em> (vesārajjā), knows the Place of the Bull; in assemblies he roars the Lion’s Roar; he turns the Noble Wheel, [saying]:</td>
<td>The Tathāgata endowed with the ten <em>powers</em> (力) and four <em>confidences</em> (無畏), knows the place of former Buddhas; he turns the Noble Wheel; in assemblies he roars the Lion’s Roar, saying:</td>
</tr>
<tr>
<td>Such is <em>material form</em>, its arising, its ceasing; such is <em>feeling</em>, its arising, its ceasing; such is <em>perception</em>, its arising, its ceasing; such are <em>activities</em>, their arising, their ceasing; such is <em>consciousness</em>, its arising, its ceasing.</td>
<td>Such is the arising of this whole mass of suffering. But from the utter fading away and cessation of ignorance activities cease; from the ceasing of activities consciousness ceases, and so on. Such is the ceasing of this whole mass of suffering. &lt;sup&gt;32&lt;/sup&gt;</td>
</tr>
<tr>
<td>Thus: This existing, that comes to exist; ... From the ceasing of this, that ceases.</td>
<td>This existing, that comes to exist; from the arising of this, that arises.</td>
</tr>
<tr>
<td>That is to say, conditioned by ignorance are activities; conditioned by activities is consciousness, and so on. Such is the arising of this whole mass of suffering. But from the utter fading away and cessation of ignorance activities cease; from the ceasing of activities consciousness ceases, and so on. Such is the ceasing of this whole mass of suffering.</td>
<td>That is to say, conditioned by ignorance are activities, and so on. Such is the arising of this whole mass of suffering; such is the ceasing of this whole mass of suffering. ...</td>
</tr>
</tbody>
</table>

<sup>30</sup> Cf. also SN 12. 21. SN ii, pp. 27-29.
<sup>31</sup> Cf. also SA 349. T 2, p. 98a-b (CSA ii, pp. 65-68).
<sup>32</sup> SN ii, pp. 27-28.
Thus, bhiksus, you must train yourselves. Discerning your own good (attattham), discerning another's good (parattham), or discerning both your own good and another's good (ubhayattham), you should strive with vigilance.  

Thus, bhiksus, you must discern your own good (自利), another's good (他利), both your own good and another's good (自他俱利), and train yourselves vigilantly.

The two versions indicate that arising by causal condition is experienced and taught by the Buddha, who is endowed with the ten powers and the four confidences, knows the best, and turns the Noble Wheel. They also indicate that the teaching is "good" for people by urging that bhiksus, discerning the good of themselves, of others, or of both themselves and others, train themselves vigilantly. Thus, both versions encourage bhiksus to have confidence in the teacher (the Buddha) as a model, and to follow his teaching for the good of all.

There exists a significant difference between the two versions (SN 12. 22 = SA 348). With respect to arising by causal condition, the SN version has material form, feeling, perception, activities, and consciousness (i.e. the five aggregates), together with the twelve factors of the series in both arising and ceasing modes. This indicates a connection between the five aggregates and the twelve factors, though the nature of the relationship is not explained in the text. The SA version, however, speaks only of the twelve factors. The presence of the extra passage in SN raises questions regarding its antiquity.

This section has shown that SN and SA agree in stating that arising by causal condition is to be accepted not merely on the basis of faith, tradition, etc, and that it should be put into practice vigilantly for the good of all people, following the example of the Buddha himself.

4. Teaching of arising by causal condition and analysis of the twelve factors

SN 12. 1-2 record the Buddha’s teaching (desanā) on arising by causal condition (paṭicca-samuppāda), and SN 12. 2 includes also an analysis (vibhaṅga) of it. These two discourses together have a single SA

33 SN ii, p. 29.
34 Neither version explains them.
35 SN ii, pp. 1-4.
counterpart, SA 298,\textsuperscript{36} which likewise records both teaching and analysis (法說義說).\textsuperscript{37}

4.1. The teaching (desanā)

In SN 12. 1 the Buddha's teaching on arising by causal condition is presented as follows:

Conditioned by ignorance, bhikṣus, are activities; conditioned by activities is consciousness [and so on down to] conditioned by birth arise ageing-and-death, along with grief, lamentation, pain, distress and despair (jarāmaranāṁ soka-parīdeva-dukkha-domanass-upāyāśā). Such is the arising (samudayo) of this whole mass of suffering.

But by the complete fading away and ceasing (asesavirāganirūdhā) of ignorance, comes the ceasing of activities; by the ceasing of activities, comes the ceasing of consciousness ... of ageing-and-death, along with grief, lamentation, pain, distress and despair. Such is the ceasing (nirodho) of this entire mass of suffering.

Thus, in SN 12. 1 the teaching on paṭicca-samuppāda or arising by causal condition entails presenting the formula not only in its arising (samudaya) mode but also in its ceasing (niruddha) mode.

SA 298 (the counterpart of SN 12. 1-2) gives the formula only in the arising mode.\textsuperscript{38} Linguistically, the term paṭicca-samuppāda, arising by causal condition, signifies only arising (we do not find a corresponding term "paṭicca-nirodha" ceasing by causal condition). However, it is found that in both SN and SA a teaching on arising by causal condition often discusses the ceasing mode also (e.g. SA 299 includes both the arising and ceasing modes).\textsuperscript{39} Implied is that since arising is according to causal condition, so ceasing is in principle also according to causal condition.


\textsuperscript{37} The Pāli terms desanā and vibhaṅgaṁ appear in the uddāna (SN ii, p. 11) and as the verbs desissāmi and vibhajissāmi (p. 2). The Skt. has: "ādiṁ ca deśayiṣye vibhaṅgaṁ ca" (Tripāṭhi, p. 157).

\textsuperscript{38} T 2, p. 85a (CSA ii, p. 38): 緣起法法說 (Skt. pratiyasamutpādasyādiḥ); cf. Tripāṭhi, pp. 157-158.

\textsuperscript{39} T 2, p. 85b-c (CSA ii, p. 40), no SN counterpart. Cf. Tripāṭhi, Sūtra 17, pp. 164-165.
4.2. The analysis (vibhaṅga)

In SN 12. 2 and in SA 298 (counterpart of SN 12. 1-2), the Buddha explains each of the twelve factors in turn.

In SN 12. 2 the explanations begin with ageing-and-death and go back to ignorance; in SA 298 they proceed in the forward sequence, from ignorance to ageing-and-death. For convenience, in the following factor-by-factor comparison of the two versions the forward sequence is adopted.

Ignorance (avijjā 無明)\(^{40}\)

The SN version (SN 12. 2) explains the first factor, ignorance, as follows:\(^{41}\)

What, bhiksus, is ignorance? It is, bhiksus, no knowledge (or no insight, aṇñāṇaṁ) regarding suffering (dukkhe), regarding the arising of suffering (dukkhasamudaye), the ceasing of suffering (dukkhanirodhe), the path leading to the ceasing of suffering (dukkhanirodhāgāminiyā paṭipadāya).

The SA version (SA 298) is more extensive:\(^{42}\)

What is ignorance? It is no knowledge (不知)\(^{43}\) regarding past time, no knowledge regarding future time, no knowledge regarding both past and future time; no knowledge regarding the internal, ... the external, ... both the internal and the external; no knowledge regarding karma (action), ... result, ... both karma and result; no knowledge regarding the Buddha, ... the Dharma, ... the Saṅgha; no knowledge regarding suffering (苦), ... arising (集), ... ceasing (滅), ... the path (道);\(^{44}\) no knowledge regarding causes, ... dharmas (phenomena) arisen from causes; no knowledge regarding morally good and bad, ... guilty and not guilty, ... learning and not learning, ... inferior and superior, ... impurity and purity; analysis of arising by causal conditions\(^{45}\) – no knowledge of all these; no awareness of the

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40 Skt. avidyā.
41 SN ii, p. 4.
43 Skt. aśīnām (Tripāṭhi, p. 158).
44 Skt. duḥkhe ajñānāṁ samudaye nirodhe mārge ajñānāṁ (p. 158).
45 The Skt. has: “pratībhāgā-pratītyasamutpānneṣu dharmeṣv ajñānām”, no knowledge regarding analysing dharmas (phenomena) arisen by conditions (p. 158).
six contact-spheres as they really are; with regard to this and that no knowledge (不知), no vision (不見),\textsuperscript{46} no full understanding (無聞),\textsuperscript{47} darkness, delusion, nescience: this is called ignorance.

Here the only item common to the two versions is no knowledge regarding suffering, its arising, its ceasing, and the path. This suggests that the extra material contained in the SA version may be later elaboration.\textsuperscript{48}

**Activities** (saṅkhārā 行)\textsuperscript{49}

Both versions\textsuperscript{50} state in common that activities are these three: activity of body, speech, and mind (kāyasāṅkhāra, vacīsaṅkhāra, cittasaṅkhāra 身行, 口行, 意行).\textsuperscript{51}

**Consciousness** (viññāṇaṃ 識)\textsuperscript{52}

The two versions\textsuperscript{53} agree here in explaining viññāṇa as the following six classes or groups of consciousness (cha viññāṇakāyā 六識身):\textsuperscript{54}

- eye-consciousness (cakkhu-viññāṇam 眼識)
- ear-consciousness (sota-viññāṇam 耳識)
- nose-consciousness (ghāna-viññāṇam 鼻識)
- tongue-consciousness (jivhā-viññāṇam 舌識)
- body-consciousness (kāya-viññāṇam 身識)
- mind-consciousness (mano-viññāṇam 意識)

**Name-and-material form** (nāmarūpaṃ 名色)

Here the two traditions exhibit some differences.\textsuperscript{55} They agree in equating material form (rūpa 色) with the four great elements (cattāro mahābhūtā)

\textsuperscript{46} Skt. adarśanam (p. 159).
\textsuperscript{47} Skt. anabhisamayas (p. 159).
\textsuperscript{48} The corresponding EA 49. 5: T 2, p. 797b has the same account of ignorance as SN 12. 2.
\textsuperscript{49} Skt. saṃskārah.
\textsuperscript{50} SN ii, p. 4; T 2, p. 85a (CSA ii, p. 39). Cf. Tripāṭhi, p. 159.
\textsuperscript{51} Skt. kāyasamskāro vàksamskāro manaḥsamskāraḥ.
\textsuperscript{52} Skt. viññānam.
\textsuperscript{53} SN ii, p. 4; T 2, p. 85a (CSA ii, p. 39). Cf. Tripāṭhi, p. 159.
\textsuperscript{54} Skt. ṣaḍ viññānakāyāḥ.
\textsuperscript{55} SN ii, pp. 3-4. T 2, p. 85b-c (CSA ii, p. 39); cf. Tripāṭhi, pp. 159-160.
and material form derived from the four great elements (catunnaṃ mahābhūtānaṃ upādāya rūpaṃ). However, they differ regarding the composition of name (nāma).

SN 12.2 states that name is feeling (vedanā), perception (saññā), volition (cetanā), contact (phassa), and attention (manasikāra); SA 298 states that name is the four non-material aggregates (四無色陰), namely the aggregates of feeling (受陰), perception (想陰), activities (行陰), and consciousness (識陰).

The two explanations of nāma are therefore as shown:

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>feeling (vedanā)</td>
<td>feeling (受)</td>
</tr>
<tr>
<td>perception (saññā)</td>
<td>perception (想)</td>
</tr>
<tr>
<td>volition (cetanā)</td>
<td>activities (行)</td>
</tr>
<tr>
<td>contact (phassa)</td>
<td>consciousness (識)</td>
</tr>
<tr>
<td>attention (manasikāra)</td>
<td></td>
</tr>
</tbody>
</table>

In these two sets the first and second items are identical. The third items, volition (cetanā – SN) and activities (sañkhārā – SA), are demonstrably equivalent (see Chapter 2, p. 28). The item contact (phassa) in the SN set is arguably redundant, because, as seen in Chapters 2 and 3, “contact” is a term for the “coming together” of three other items: the sense-faculties, external objects, and consciousness (viññāna 識), and conditioned by this contact arise feeling, perception, and activities (volition). Deleting contact from the list leaves attention (SN) and consciousness (SA). It is possible that consciousness the fifth of the five aggregates, is actually identical with attention (manasikāra). However, on the evidence available this must remain only a suggestion.

Thus, although the two versions appear to disagree regarding the components of nāma in the item nāma-rūpa, it is possible that the difference is only one of terminology.

56 四大, 四大所造色 (Skt. catvāri mahābhūtāni, catvāri mahābhūtāny upādāya rūpaṃ).

In the Skt. the question is asked thus: rūpaskandhaḥ katarat? (p. 160) In SN 12.2 and SA 298 it refers only to rūpa, 色.

57 Skt. catvāro ’rūpiṇaḥ skandhaḥ.

58 Skt. vedanāskandhaḥ samjñāskandhaḥ samskāraskandho viññānakandhaḥ.

59 The other counterpart, EA 49.5: T 2, p. 797b-c, gives the contents of nāma as: 痛, 想, 念, 更樂, 思惟 (= 受, 想, 行, 識, 作意), which agrees with SN 12.2.
The six sense spheres (saḷāyatanām 六入處)\(^{60}\)

The two versions agree that the six sense spheres are the following:\(^{61}\)

- sense sphere of eye (cakkhāyatanām 眼入處)
- sense sphere of ear (sotāyatanām 耳入處)
- sense sphere of nose (ghānāyatanām 鼻入處)
- sense sphere of tongue (jīvāyatanām 舌入處)
- sense sphere of body (kāyāyatanām 身入處)
- sense sphere of mind (manāyatanām 意入處)

For “six sense spheres” (入處) SA 298 also uses the term, “six internal sense spheres” (入内入處).\(^{62}\)

Contact (phasso 触)\(^{63}\)

Here also there is full agreement. In both versions the six classes of contact (cha phassakāyā 六觸身)\(^{64}\) are: eye-contact, ear-, nose-, tongue-, body-, and mind-contact (cakkhu-samphasso, sota-, ghāna-, jīvha-, kāya-, mano-samphasso; 眼触, 耳, 鼻, 舌, 身, 意触).\(^{65}\)

Feeling (vedanā 受)

SN 12. 2 explains vedanā as the six classes of feeling (cha vedanākāyā):\(^{66}\)

- feeling that is born of eye-contact (cakkhu-samphassajā vedanā)
- feeling that is born of ear-contact (sota-samphassajā vedanā)
- feeling that is born of nose-contact (ghāna-samphassajā vedanā)
- feeling that is born of tongue-contact (jīvha-samphassajā vedanā)
- feeling that is born of body-contact (kāya-samphassajā vedanā)
- feeling that is born of mind-contact (mano-samphassajā vedanā)

However, SA 298 explains it as the three feelings (三受):\(^{67}\)

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60 Skt. ṣaḍāyatanām.
62 Skt. ṣaḍ ādhyātmikāṇy āyatanāṇi.
63 Skt. sparśaḥ.
64 Skt. ṣaṭ sparśakāyaḥ.
66 SN ii, p. 3.
67
unpleasant feeling (苦受)
pleasant feeling (樂受)
neither-unpleasant-nor-pleasant feeling (不苦不樂受)\textsuperscript{68}

The two versions appear to differ here. However, as shown in Chapter 4, both traditions say elsewhere that the three feelings exist in each of the six classes of feeling.\textsuperscript{69} That is, the three and the six represent two different ways of analysing the same phenomenon. The two different explanations signify a difference in emphasis rather than in substance.

**Craving (taṇhā 愛)\textsuperscript{70}**

SN 12. 2 lists *six classes of craving* (cha taṇhākāyā):\textsuperscript{71}

- craving for visible things (rūpa-taṇhā)
- craving for sounds (sadda-taṇhā)
- craving for odours (gandha-taṇhā)
- craving for tastes (rasa-taṇhā)
- craving for tangible things (phoṭṭhabba-taṇhā)
- craving for mental objects (ideas) (dhamma-taṇhā)

The corresponding SA 298 specifies craving as being of the following three types (三愛):\textsuperscript{72}

- craving for sensuality (欲愛)
- craving for material form (色愛)
- craving for non-materiality (無色愛)

The *six classes of craving* specified in SN 12. 2 (above) do appear elsewhere in SA;\textsuperscript{73} we find the term liu ai-shen (六 愛 身) “the six classes/groups of craving”, explained as:

\textsuperscript{67} Similarly the Skt.: tiśro vedanāḥ.
\textsuperscript{68} T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhi, p. 161, which puts sukhā vedanā (pleasant feeling) before duḥkhā (unpleasant).
\textsuperscript{69} The other counterpart, EA 49. 5: T 2, p. 797c, gives the same account of feeling as SA 298.
\textsuperscript{70} Skt. trṣṇā.
\textsuperscript{71} SN ii, p. 3.
craving that is born of eye-contact (眼觸生愛)
craving that is born of ear-contact (耳觸生愛)
craving that is born of nose-contact (鼻觸生愛)
craving that is born of tongue-contact (舌觸生愛)
craving that is born of body-contact (身觸生愛)
craving that is born of mind-contact (意觸生愛)

This appears identical in signification with the explanation given in SN 12. 2 (above). 74

On the other hand, the three cravings (三 應) specified in SA 298 (above)75 are not found anywhere in SN. 76 Thus, only the teaching of the six classes of craving is shared between SN and SA. The three cravings named in SA 298 possibly represent a relatively late development.

Again, as noted in Chapter 2, craving is also explained elsewhere in SN as the following three:

- craving for sensuality (kāma-taṇhā),
- craving for existence (bhava-taṇhā),
- craving for non-existence (vibhava-taṇhā). 77

However, these three are not found in SA. 78 So this three-fold classification of craving in SN is also possibly a later development.

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73 E.g. in Liu-ruchu Xiangying (六入處相應), SA 276, 304, 330: T 2, pp. 74c, 86-7a, 92a-b (CSA i, pp. 363, 383-384, 410), and in Ru-jie-yin Xiangying (入界陰相應), SA 892: T 2, p. 224c (CSA iii, p. 553). Cf. also MA: T 1, p. 562c and DA: T 1, p. 51c.
75 The three cravings in SA 298 are also found in SA 373, 895: T 2, pp. 102c, 225a (CSA ii, p. 93; iii, p. 555). Outside SA they are found in MA 29, 114: T 1, pp. 463a, 603a, and T No. 12: T 1, p. 227c.
76 They do make a unique appearance in DN 33: DN iii, p. 216, as tisso taṇhā: kāma-taṇhā, rūpa-taṇhā, arūpa-taṇhā”. According to G. C. PANDE's historical stratification, DN 33 is "undoubtedly very late" (Studies in the Origins of Buddhism, 1957; Motilal Banarsidass, Delhi, 1995, p. 113).
77 See p. 39. See also SN 22. 22, 31: SN iii, pp. 26, 32; SN 38. 10: SN iv, p. 257; SN 56. 11, 13, 14: SN v, pp. 421, 425-426. Cf. DA 9-11, 13: T 1, pp. 50a, 53a, 57c, 60c.
78 They are found in EA 49. 5: T 2, p. 797c, the other Chinese counterpart of SN 12. 2 and SA 298 (see note 36, p. 160, above). Another variant appears in T No. 14, MA 97, and T No. 52: T 1, pp. 243a, 579b, 845a, which states that craving is of two kinds: craving for sensuality and craving for existence.
To reiterate, altogether three definitions of craving are found in SN and SA:

1. Six classes of craving: craving for the six senses
2. Craving for sensuality, for material form, and for non-materiality
3. Craving for sensuality, for existence, and for non-existence

Only the first definition (six classes) is common to SN and SA. This suggests that the second and third are sectarian doctrines, developed later than the first. It implies that in early Buddhism craving possibly meant simply "craving for the six sense objects", which is compatible with the teaching that a bhiksu should avoid craving by mindfully "guarding" the six sense doors (see Chapter 3, pp. 97-103).

Attachment (upādānam 取)

The SN version states:

There are four attachments (cattāri upādānāni): attachment to sensuality (kāmupādānaṁ), attachment to view (diṭṭhupādānaṁ), attachment to rule-and-vow (śīlabbatupādānaṁ), attachment to self-theory (attavādūpādānaṁ). This is called attachment.

The SA version agrees, except that in place of "attachment to self-theory" it has simply "attachment to self" (我取). Self-theory (P. attavāda) and self (我) are not the same thing, but when they are united with the term "attachment", the difference becomes less significant.

Becoming (bhavo 有)

The explanation of becoming is the same in the two versions. There are three becomings (tayo bhavā 三有).
Causal condition

becoming in sensuality (kāma-bhavo 欲有)
becoming in materiality (rūpa-bhavo 色有)
becoming in non-materiality (arūpa-bhavo 無色有)

Birth (jātī 生)

In SN 12. 2 birth is explained thus:\textsuperscript{86}

That which, of these and those beings (sattānaṃ) in this and that group of beings (sattanikāye), is birth (jātī), origin (sañjāti), coming to be (okkanti), becoming (abhinibbatti), appearance of aggregates (khandhānaṃ pātubhāvo), acquiring of sense spheres/faculties (āyatanānaṃ paṭīlābho): this is called birth.

The counterpart, SA 298 adds two more items: acquiring dhātus (界), and acquiring life-faculty (命根).\textsuperscript{87}

Ageing-and-death (jarāmarāṇaṃ 老死)

SN 12. 2 states:\textsuperscript{88}

That which, of these and those sentient beings in this and that group, is decay, decrepitude, breaking up, greying of hair, wrinkling of skin, shrinking of life-span, over-ripening of faculties. This is called ageing.

That which, of these and those sentient beings from this and that group, is passing away, breaking up, disappearance, dying, death, the end of life-time, breaking up of aggregates, discarding of the carcass. This is called death.

The corresponding SA 298 has almost the same, though with a few more descriptive terms.\textsuperscript{89}

\textsuperscript{85} Skt. kāmabhavo rūpabhava ārūpyabhavaḥ (p. 162).
\textsuperscript{86} SN ii, p. 3.
\textsuperscript{87} T 2, p. 85b (CSA ii, p. 39). Cf. Tripāṭhī, p. 162: dhātupratilābha ... jīvitendriyasya
\textsuperscript{88} SN ii, pp. 2-3.
This completes the analysis (vibhaṅga) section of the discourses in question. Whereas the teaching (desanā) section deals with the causal connections, the analysis deals with the individual items that are so connected. Thus, one can regard the teaching as dealing with arising by causal condition (paṭicca-samuppāda), and the analysis as dealing with causally arisen phenomena (paṭicca-samuppānṇa dhammā).

5. Different numbers of factors of arising by causal condition

In the discourses cited above, arising by causal condition is presented as having twelve factors. This is the number of factors most commonly mentioned. However, the doctrine is also presented with other numbers of factors, ranging from eleven down to just two. This section will investigate these different accounts.

5.1. Usual or full sequence

In both versions, discourses that list twelve factors are far more frequent than ones listing other numbers of factors, and they are widely distributed. Clearly, for the teaching of arising by causal condition, the form with twelve factors is the representative formulation. It can therefore justifiably be called the “usual” or “full” sequence.

5.2. Beginning from activities

The series has eleven factors when it runs from activities (saṅkhārā) to the end. For this account of the teaching two sets of examples will be presented here.

(1) The Nidāna Saṃyutta of SN contains a group of three consecutive discourses, SN 12. 38-40, which have nearly identical structure, and whose SA counterparts, SA 359-361, are also consecutive and match closely.

SN 12. 39 and its counterpart, SA 360, report the Buddha as saying:

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91 SN ii, p. 66. T 2, p. 100b (CSA ii, p. 78).
That which one wills (ceteti), bhikssus, and that which one intends to do (pakappeti), and that which one carries out (anuseti) – this becomes an object (ārammaṇam) for the persistence of consciousness (vinnāṇassa āthitiyā). The object being there, there comes to be a ground of consciousness.

Consciousness being grounded and growing, there comes to be the appearance (avakkhanti) of name-and-material form. Conditioned by name-and-material form are the six sense spheres; conditioned by the six sense spheres is contact; ... Such is the arising of this whole mass of suffering.

Both versions of the discourse then go into the ceasing mode: "If one does not will ... there is no object (or no basis) for the persistence of consciousness ... such is the ceasing ...". Here the SA version says almost the same as the SN, except that it goes directly from name-and-material form to birth, ageing-sickness-and-death.

The verb ceteti (he wills) corresponds to the noun cetana (volition), which is another term for saṃkhārā (activities). The two verbs following ceteti, i.e. pakappeti (he intends to do) and anuseti (he carries out), are similar to it in meaning. Thus, these three verbs all have to do with volition (cetanā) or activities (saṃkhārā). Accordingly, this sutra is stating, in effect, that conditioned by activities (volition), there comes to be a ground or an object for the function of consciousness; then, conditioned by consciousness is name-and-material form; and so on through the rest of the series.
Like SN 12. 39, above, SN 12. 38 and 40 also state that what one wills etc. becomes an object for the persistence of consciousness, and a ground of consciousness. Then, SN 12. 38 continues:

Consciousness being grounded and growing, there is in the future the becoming of rebirth (punabbhavābhīnībbatti). The becoming of rebirth in the future being there, there arise in the future ageing-and-death, grief, lamentation, pain, distress, and despair. Such is the arising of this whole mass of suffering.

The corresponding SA 359 has the same content. In the corresponding position SN 12. 40 says:

Consciousness being grounded and growing, there comes to be a bending (nāti). From there being a bending, there is coming-and-going (āgatigati). From there being coming-and-going, there is decease-and-rebirth (cutūpāpato). There being decease-and-rebirth, there arise in the future birth, ageing-and-death, grief, lamentation, pain, distress, and despair. Such is the arising of this whole mass of suffering.

In this case the SA version (SA 361) has “name-and-material form” in place of “a bending”.

These texts, in both SN and SA versions, present a sequence from activities (as volition) to consciousness; from consciousness to the becoming of rebirth or a bending, coming-and-going (rebirth-and-redeath?), and decease-and-rebirth; and thus to birth, ageing-and-death and the whole mass of suffering. Despite the variant terminology, they present the factors from activities to ageing-and-death in the usual sequence.

Having presented the sequence in arising mode, both versions of the three discourses also give it in ceasing mode with the same factors. For example, SN 12. 39 and SA 360 state in common: “If then, bhiksus, one neither wills, nor intends to do, nor carries out (yato ca kho bhikkhave no

93 SN ii, pp. 65, 67.
94 SN ii, p. 65.
95 T 2, p. 100a (CSA ii, p. 78).
96 SN ii, p. 67.
97 T 2, p. 100b (CSA ii, p. 79).
ceteti no ca pakappeti no ca anuseti), then the rest of the factors cease. However, there is a minor disagreement here. For instance, SN 12. 39 says: "if bhikkhus, one does not will, or intend to do, but yet one carries out (no ce bhikkhave ceteti no ca pakappeti atha ce anuseti), then this too results in the arising of the rest of the factors. This statement is not in the counterpart SA 360. A similar discrepancy exists between SN 12. 38, 40 and their counterparts SA 359, 361. It is therefore possible that the unshared statements were added in the Pāli tradition.

(2) SN 12. 84 and its counterpart SA 367 (cf. SA 368) state the connection between concentrative practice (yoga) and knowing-seeing the eleven factors (from activities to the end) as they really are. SN 12. 84 says:

By him who does not know (ajānatā), who does not see (apassatā) ageing-and-death as they really are (yathābhūtam), bhikkus, concentrative practice (yogo) must be done (karaṇīyo) for knowledge (nāṇāya) about ageing-and-death as they really are; by him also who does not know, who does not see as it really is the arising of ageing-and-death, the ceasing of ageing-and-death, the way leading to the ceasing of ageing-and-death. Birth, becoming, attachment, craving, feeling, contact, the six sense spheres, name-and-material form, consciousness, activities are also thus.

The corresponding SA 367 says almost the same. The expression, "concentrative practice should be done (yogo karaṇīyo)" of SN 12. 84, is represented in SA 367 by "he should energetically practise concentrative meditation, for internally calming his mind". This is in order to manifest as they really are (如實顯現) the eleven factors, the arising, the ceasing, and the way leading to the ceasing of the eleven factors. But this text adds that "manifesting as they really are, these

98 SN ii, p. 66; T 2, p. 100b (CSA ii, p. 78). Similarly, SN 12. 38, 40 (SN ii, pp. 65, 67) and SA 359, 361 (T 2, p. 100a-b; CSA ii, pp. 78-79).
100 T 2, p. 100a-b (CSA ii, pp. 78-79).
101 SN ii, pp. 130-131. The topic and content of this text are the connection between yoga and knowing-seeing. Different topics, such as the teacher (satthā), training (sikkhā), with otherwise the same content as SN 12. 84 are found in SN 12. 82-83, 85-93: SN ii. pp. 130-132, which however lack SA counterparts.
Different numbers of factors

Different numbers of factors 173

dharmas (the eleven factors) are impermanent, compounded, and accompanied by influxes” (諸法無常，有為，有漏，如實顯現).102

Similarly, SA 368 says “he should practise immeasurable samādhi (當修無量三摩提), mindfully concentrated”, in order to reveal the eleven factors as they really are. But this discourse has no SN counterpart.103

Thus, for the aim of knowing-and-seeing (or manifesting) the eleven factors as they really are, the practice of concentration is necessary. This teaching is common to SN and SA.

To conclude, despite some minor differences between the two versions, two main common teachings are: (1) volition (activities) produces an object as ground for consciousness, which then leads on to the other factors in sequence; (2) the teaching of the eleven factors is connected with the notion of “fully knowing-and-seeing”, which can be considered as the ceasing of the twelve factors (fully knowing-and-seeing means the cessation of ignorance).

There are also other discourses on fully knowing the eleven factors beginning with activities.104 This indicates that fully knowing these eleven factors is a common teaching in SN and SA.

5.3. Beginning from consciousness

Statements that the series runs from consciousness (viññāṇa) to the end are found in SN 12. 59 and its counterpart SA 284:105

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
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<tbody>
<tr>
<td>Bhiksus, in him who abides seeing the flavour (assādānupassino) in enfettering dharmas/phenomena (saññījojaniyesu dhammesu), there comes the appearance (avakkanti) of consciousness. Conditioned by</td>
<td>In one who abides grasping at the flavour (味著) in attaching dharmas (於所取法), whose mind longs for and attaches to them, his mind (心) chases after (驅馳追逐) name-and-material form.106 Conditioned by</td>
</tr>
</tbody>
</table>

102 T 2, p. 101b (CSA ii, p. 83).
103 T 2, p. 101b (CSA ii, p. 83).
105 SN ii, p. 91. T 2, p. 79b-c (CSA ii, p. 6); cf. fragmentary Skt. version, Tripāṭhi, Sūtra 2, pp. 86-89.
106 Cf. Skt.: hārakaṃ viññānaṃ bhavati nāmarūpe (there is a bringing, by consciousness, of name-and-material form) (pp. 87, 88).
| consciousness is name-and-material form; ... Thus is the arising of this entire mass of suffering. ... | name-and-material form are the six sense spheres; ... Thus is the arising of this entire mass of suffering. ... |

Bhiksus, in him who abides seeing the danger (ādinavānapassino) in enfettering dharmas, there comes not the appearance of consciousness. From the ceasing of consciousness, name-and-material form ceases; ... Thus is the ceasing of this entire mass of suffering.

In one who abides seeing impermanence in attaching dharmas, seeing arising-and-ceasing, seeing fading away of desire, seeing cessation, seeing relinquishment (無常觀, 生滅觀, 無欲觀, 滅觀, 厭覲), the mind is without longing, without attachment, consciousness (識) does not chase after name-and-material form; name-and-material form then ceases. From the ceasing of name-and-material form, the six sense spheres cease; ... Thus is the ceasing of this entire mass of suffering.

Here, mind (心) and consciousness (識) in the SA version are clearly synonymous.¹⁰⁷ Both versions agree in attributing the arising sequence to seeing/grasping at the flavour in phenomena. The term flavour (assāda 味) is elsewhere explained in both traditions as “ease-and-joy” (sukham somanassam).¹⁰⁸ The SN version (SN 12. 59) says that this seeing results in the appearance (or descent, avakkanti) of consciousness, which then conditions name-and-material form, and so on. The SA version (SA 284), however, says that in one so seeing the mind or consciousness chases after name-and-material form, which in turn conditions the six sense spheres, and so on.

In the ceasing mode, the SN version says that the appearance of consciousness (along with the rest of the sequence) is prevented in one who sees the danger in phenomena. By contrast, the SA version states that consciousness does not chase after name-and-material form (and thus the rest of the sequence ceases) in one who sees in phenomena the following: impermanence, arising-and-ceasing, fading away of desire, cessation, and relinquishment. Here the SN mentions only seeing the danger, while the SA

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¹⁰⁷ Cf. Tripāṭhi, p. 88, which shows that both characters represent Skt. vijñāna.
¹⁰⁸ See Chapters 2 and 3, pp. 49-50, 90-91.
names a series of five things to be seen. This series of five things in SA is to a certain extent in keeping with the explanation, seen elsewhere in both traditions, of the term danger (ādinavā) as signifying “impermanence, suffering, unstable nature” (aniccaṃ dukkhaṃ vipariṇāma-dhammaṃ).  

Accordingly, although different wording exists, the two versions do not disagree significantly here.

5.4. Beginning from name-and-material form

In just one discourse, namely SN 12. 58 (no SA counterpart), the series runs from name-and-material form (nāma-rūpa) to the end:

Bhiksus, in him who abides seeing the flavour (assādānupassino) in enfettering phenomena (saññojaniyesu dhammesu), there comes the appearance (avakkanti) of name-and-material form. Conditioned by name-and-material form are the six sense spheres; ... Thus is the arising of this entire mass of suffering. ...

Bhiksus, in him who abides seeing the danger (ādinavānupassino) in enfettering phenomena, there comes not the appearance of name-and-material form. From the ceasing of name-and-material form, the six sense spheres cease; ... Thus is the ceasing of this entire mass of suffering.

This discourse agrees with the one considered above (SN 12. 59) in identifying “seeing” (the flavour or the danger) as the key to bringing about the arising or the ceasing of the whole mass of suffering. It differs only in beginning from name-and-material form, and thus having only nine factors. No example of this teaching with nine factors is found in SA.

5.5. Beginning from both consciousness and name-and-material form

An example of the series beginning with both consciousness and name-and-material form is found in SN 12. 65 and 67 and their counterparts SA 287 and 288.

In the arising mode, SN 12. 65 has the Buddha say:

109 See Chapters 2 and 3, pp. 49-50, 90-91.
110 SN ii, pp. 90-91.
111 SN ii, p. 104.
What being, does ageing-and-death come to exist? By what condition is ageing-and-death? To me, bhiksus, through rightly thinking (yoniso manasikārā), came realisation by insight (paññāya abhisamayo): Where there is birth, ageing-and-death comes to exist; conditioned by birth is ageing-and-death [and so on back through becoming, attachment, craving, feeling, contact, the six sense spheres, name-and-material form; then:] What being, does name-and-material form come to exist? By what condition is name-and-material form? ... Where there is consciousness, name-and-material form comes to exist; conditioned by consciousness is name-and-material form. ... What being, does consciousness come to exist? By what condition is consciousness? ... Where there is name-and-material form, consciousness comes to exist; conditioned by name-and-material form is consciousness. To me, bhiksus, came this: This consciousness turns back, it goes no further than name-and-material form (paccudāvattati kho idam viññāṇam nāmarūpamha nāparaṁ gacchati). Thus, to that extent, you are born, or grow old, or die, or fall, or arise. That is to say, conditioned by name-and-material form is consciousness; conditioned by consciousness is name-and-material form (nāmarūpapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṁ). Conditioned by name-and-material form are the six sense spheres; ... contact ... Such is the arising of this whole mass of suffering.

The corresponding SA 287 is the same except in the final section quoted above. After stating that the six sense spheres are conditioned by name-and-material form, it continues:

What being, does name-and-material form come to exist? By what condition is there name-and-material form? ... Where there is consciousness, name-and-material form comes to exist; conditioned by consciousness is name-and-material form. This reflection, then, came to me: As far as consciousness, then it turns back; it goes no

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112 T 2, p. 80b-c (CSA ii, p. 11). Cf. the reconstructed fragmentary Skt. versions, Tripāṭhi, Sūtra 5, pp. 94-106, and Fukita Takamichi, "梵文「大乗経」緣起説の復元について" Bukkyō Shigaku Kenkyū 24/2 (1982), pp. 26-43. These reconstructed Skt. versions have not entirely the same structure as SA 287; also in this section of SA 287, Tripāṭhi (pp. 97-98) unjustifiably reconstructs with the twelve factors, whereas Fukita (p. 35) appropriately has ten, as in SA 287.
Different numbers of factors

further than this (齊識而還,不能過彼).\textsuperscript{113} That is to say, conditioned by consciousness is name-and-material form; conditioned by name-and-material form are the six sense spheres; ... contact ... Such is the arising of the whole mass of suffering.

Thus, the two versions differ slightly about the beginning of the series. SN has the series begin thus: “Conditioned by name-and-material form is consciousness; conditioned by consciousness is name-and-material form; conditioned by name-and-material form are the six sense spheres; ...”. SA, however, has it begin: “Conditioned by consciousness is name-and-material form; conditioned by name-and-material form are the six sense spheres; ...”. That is, the statement “conditioned by name-and-material form is consciousness” in the SN version is not matched in the SA version. In SN these two factors are in a relationship of mutual dependence; in SA they are not.\textsuperscript{114}

In the ceasing mode the two versions again differ slightly. In SN the Buddha traces the ceasing mechanism back to the mutual relationship between name-and-material form and consciousness. Then he states the forward sequence thus: “From the ceasing of name-and-material form ceases consciousness; from the ceasing of consciousness cease name-and-material form; from the ceasing of name-and-material form cease the six sense spheres”; and so on.\textsuperscript{115} That is, SN 12. 65 names only ten factors in the ceasing mode as well as in the arising mode. However, the counterpart, SA 287, names altogether twelve factors in the ceasing mode. Having traced the ceasing series back to consciousness, it continues one step further: “From the ceasing of activities ceases consciousness”. It then proceeds in the forward direction thus: “From the ceasing of ignorance, activities cease; from the ceasing of activities, consciousness ceases; from the ceasing of consciousness, name-and-material form ceases; from the ceasing of name-and-material form

\textsuperscript{113} Cf. Skt.: tasya mama, viññānāt pratyudāvṛtate mānasam nātaḥ pareṇa vyatirvantate (This [idea] came to me: From consciousness the mind turns back; it goes no further than this) (Fukita, p. 35).

\textsuperscript{114} However, Fukita’s reconstructed Skt. version (p. 35) has: tasya mamaitad abhavat / kasmin nu sati viññānam bhavati / kiṃpratayañ ā ca punar viññānam / (tasya mama yoniśo mana)si kurvata evam yathā-(bhūtasābhisamaya udapādi / nāmarupe sati viññānam bhavati / nāmarūpapratayaṇ ā ca punar viññānam /) (To me came this: What being, does consciousness come to exist? By what condition is consciousness? To me, through rightly thinking, came full realisation: Where there is name-and-material form, consciousness comes to exist; conditioned by name-and-material form is consciousness.)

\textsuperscript{115} SN ii, p. 105.
cease the six sense spheres", and so on to the ceasing of this whole mass of suffering.\textsuperscript{116}

In short, the SN version traces the arising series back to a reciprocal relationship between name-and-material form and consciousness, and maintains this pattern in the ceasing mode. The SA version traces the arising series back simply to consciousness, but then inconsistently begins the ceasing series with ignorance, thus incorporating all twelve factors.

To complicate matters further, the Buddha, having said that he reflected on and fully realised the causal cessation (ten factors in SN 12. 65, twelve factors in SA 287), then goes on to say, in both versions, that he has come to know fully eleven factors, listed in simple linear sequence, from ageing-and-death back to activities (i.e. omitting only ignorance). How these discrepancies are to be explained is not immediately apparent. Incidentally, the two versions agree in presenting in almost identical wording, the well-known simile of the noble eightfold path as an ancient road (purāṇaṇījasam) that the Buddha has rediscovered.\textsuperscript{117}

Another discourse that begins the series with a reciprocal relationship between name-and-material form and consciousness is SN 12. 67. There Sāriputta tells Mahākoṭṭhita that the situation is just like that of two sheaves of reeds (dve nalakalāpiyo) leaning one against the other.\textsuperscript{118} The counterpart, SA 288,\textsuperscript{119} has much the same, though with some non-significant variations: The roles of Sāriputta and Mahākoṭṭhita are reversed, and the simile speaks of three sheaves rather than two.\textsuperscript{120} In this case SA indicates clearly that consciousness and name-and-material form are in an interdependent relationship.

The ceasing mode in the forward direction corresponds, according to the SN version (SN 12. 67): "From the ceasing of name-and-material form ceases consciousness; from the ceasing of consciousness ceases name-and-material form; from the ceasing of name-and-material form cease the six sense spheres ...".\textsuperscript{121} In this case the SA counterpart (SA 288) does not

\textsuperscript{116} T 2, p. 80c (CSA ii, pp. 11-12). The intact Skt. text, Tripāṭhī: pp. 98-102 (and Fukita: pp. 36-39), also has the twelve factors here.

\textsuperscript{117} SN ii, pp. 106-107. T 2, pp. 80c-81a (CSA ii, p. 12); cf. Tripāṭhī, pp. 104-106.

\textsuperscript{118} SN ii, p. 114.


\textsuperscript{120} The Skt. (Tripāṭhī: p. 110) has two (dvau naḍa-kalāpyau). The three of the Chinese SA perhaps came about through reckoning name (名) and material form (色) as two separate items (Tripāṭhī: p. 110, note 5).

\textsuperscript{121} SN ii, p. 114.
reiterate the reciprocal relationship between consciousness and name-and-material form, but unlike SA 287, it mentions only the ten factors.\textsuperscript{122}

This section has shown that the teaching of conditioned arising as beginning with consciousness and name-and-material form in reciprocal relationship is common to SN and SA, but inconsistently so. Interpretation of the significance of this inconsistency suggests itself as a worthwhile topic for future research.

Another difference between the two versions that deserves attention is seen in the introduction to SN 12. 65 and its counterpart SA 287. In SN 12. 65 the Buddha says:\textsuperscript{123}

Before I was enlightened, bhiksus, while I was not yet perfectly enlightened, a bodhisatta, this thought came to me, thus: ...

In the corresponding SA 287, he says:\textsuperscript{124}

Bhiksus, before I was enlightened, being in a lonely place, concentrated energetically in meditation, this reflection came to me, thus: ...

Here, SA lacks the term “bodhisattva” (P. bodhisatta, “enlightenment-being”). It is possible that the word bodhisatta in SN was added later.\textsuperscript{125}

5.6. Beginning from the six sense spheres

A few discourses discuss the sequence beginning from the six sense spheres (āyatanā) or contact-sense spheres (phassāyatanā). However, in such cases there is inconsistency between the two versions. For example, SN 12. 24, begins the ceasing mode thus: “By the complete fading away and ceasing of the six contact-sense spheres” (channam tveva phassāyatanānaṃ asesavirāganiprodhā), contact ceases, and similarly the rest of the factors in

\textsuperscript{122} T 2, p. 81b (CSA ii, p. 15).
\textsuperscript{123} SN ii, p. 104. See also SN 12. 10: SN ii, p. 10.
\textsuperscript{124} T 2, p. 80b (CSA ii, p. 11). See also SA 285: T 2, p. 79c (CSA ii, p. 8), counterpart of SN 12. 10.
\textsuperscript{125} Cf. HIRAKAWA Akira, 初期大乗仏教の研究 Shoki Daitō Bukkyō no Kenkyū [Studies on early Mahāyāna Buddhism] (Shunjūsha, Tokyo, 1968), pp. 140-145; CSA i, “RESA”, p. 60.
Causal condition

sequence. However, its counterpart SA 343 has all twelve factors in both the arising and ceasing modes.

On the other hand, SA 352-354 trace the sequence back to the six sense spheres, while their counterparts SN 12. 13-14 and SN 12. 71-81 trace it further back to activities (i.e. omitting only ignorance). The teachings conveyed are as follows.

In SA 352-354 the Buddha says that, to derive the benefit of being recluses and brahmins in this present life and attain enlightenment, one should fully know four things with regard to each of the eight factors, namely: the factor itself, its arising, its ceasing, and the path leading to its ceasing (法, 法集, 法滅, 法滅道跡).

The SN counterparts say that recluses and brahmins should know the same four things, with regard to each of the eleven factors (other than ignorance). Although these discourses omit the term ignorance, they indirectly acknowledge it, by affirming the importance of knowing the other eleven factors, since knowing implies the ceasing of ignorance.

Finally, there are three other Pāli discourses in which the series starts from the six sense spheres, namely SN 12. 43-45 (no SA counterparts):

Conditioned by eye and [visible] forms arises eye-consciousness. The coming together of the three is contact. Conditioned by contact is feeling; conditioned by feeling is craving. This, bhiksus, is the arising of suffering (dukkha, or of the world, loka). [Similarly for the other sense spheres].

Conditioned by eye and [visible] forms arises eye-consciousness. The coming together of the three is contact. Conditioned by contact is feeling; conditioned by feeling is craving. By the complete fading away and ceasing of that craving (tassā yeva taṁhāya asesavirāganiruddhā), attachment ceases (upādānanirodho). By the ceasing of attachment, becoming ceases. By the ceasing of becoming, birth ceases. By the ceasing of birth, ageing-and-death, grief, lamentation, pain, depression and despair cease. Such is the ceasing

126 SN ii, p. 37.
127 T 2, p. 94a (CSA ii, p. 47).
128 T 2, p. 99a-b (CSA ii, pp. 72-74).
130 SN ii, pp. 72-75.
of suffering (or of the world). [The same in the case of the other five sense spheres].

In these three discourses (SN 12. 43-45) the arising mode begins from the six sense spheres, but the ceasing mode begins from the ceasing of craving. This means that the items from the six senses to feeling are not included in the ceasing process. Another feature of this presentation is that it begins the series in the manner of discourses discussed in Chapter 3 (The Sense Spheres).

5.7. Beginning from craving

SN 12. 52 and its counterpart, SA 286, report the Buddha as saying: ¹³¹

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
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</table>
| Bhiksus, in him who abides seeing the flavour (assādānupassino) in attaching phenomena (upādāniyesu dhammesu), craving (taṇhā) grows (pavaṭḍhati). Conditioned by craving is attachment (upādānaṃ); conditioned by attachment is becoming; conditioned by becoming is birth; conditioned by birth are ageing-and-death, along with grief, lamentation, pain, distress and despair. Such is the arising of this entire mass of suffering. ... | Bhiksus, in one who grasps at the flavour (味著) in attaching phenomena (於所取法) whose mind longs for and attaches to them, that which conditioned by craving is attachment (取) grows; conditioned by attachment is becoming, and so on ... Such is the arising of this entire mass of suffering. ...

Bhiksus, in him who abides seeing the danger (ādīnavānupassino) in attaching phenomena, craving ceases (nirujjhati). From the ceasing of craving, attachment ceases; [and so on to] Such is the ceasing of this entire mass of suffering. ... | Bhiksus, in one who observes the impermanence (觀察無常), in attaching phenomena, arising-and-ceasing (生滅), fading away of desire (離欲), cessation (滅盡), and relinquishment (捨離), the mind is without longing and attachment, |

¹³¹ SN ii, pp. 84-85. T 2, p. 80b (CSA ii, p. 10); cf. the totally reconstructed Skt. version, Tripāṭhi, Sūtra 4, pp. 89-94.
The two versions here give the series beginning from craving to the end in both the arising and ceasing modes. Apart from the different beginning points, the series is virtually identical with that examined above in the section "Beginning from consciousness". For another example, we consider SN 12.66, which states:

Bhikṣus, whosoever, whether recluses or brahmins, now see whatever in the world seems lovely and attractive in form, as permanent (niccato), as happy (sukhato), as self (attato), as health (ārogyato), as safety (khemato), they grow in craving (taṇhā).

Growing in craving, they grow in basis (upadhi); growing in basis, they grow in suffering (dukkha); growing in suffering, they are not liberated (na parimuccanti) from birth, ageing, death, grief, lamentation, pain, distress, despair. I declare, they are not liberated from suffering.

... Bhikṣus, whosoever, whether recluses or brahmins, now see whatever in the word seems lovely and attractive in form, as impermanent (aniccato), as suffering (dukkhato), as not-self (anattato), as disease (rogato), as fear (bhayato), they get rid of (pajahanti) craving.

Getting rid of craving, they get rid of basis; ... suffering. ... they are liberated from suffering. [The same is also said, in full, of such people in the past and in the future.]


133 SN ii, pp. 109-111.
Different numbers of factors

The SA counterpart, SA 291,\(^{134}\) has almost the same general meaning, but with some differences in wording, as follows:

<table>
<thead>
<tr>
<th>arising mode</th>
<th>ceasing mode</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SN</strong></td>
<td><strong>SA</strong></td>
</tr>
<tr>
<td>permanent</td>
<td>permanent</td>
</tr>
<tr>
<td>happy</td>
<td>eternal</td>
</tr>
<tr>
<td>self</td>
<td>peace-and-comfort</td>
</tr>
<tr>
<td>health</td>
<td>health</td>
</tr>
<tr>
<td>safety</td>
<td>self</td>
</tr>
<tr>
<td></td>
<td>belonging to self(^{135})</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Here the terms “happy, health, safety, peace-and-comfort” and “disease, fear, swelling, arrow, lethal” are expressions for “not suffering” and “suffering” respectively. “Eternal” in SA is another word for “permanent”. The significant difference between the two versions is that in the ceasing mode SN has “impermanent, suffering, not-self”, whereas SA has “impermanent, suffering, empty, not-self”; the SA version has the extra item empty. This is a common situation. We have earlier seen other cases where SA adds empty between suffering and not-self, while SN usually does not.\(^{137}\)

As regards the causal sequence that results from failing to see impermanence etc., the two versions (SN 12.66 and SA 291) agree in listing three factors: 1. craving (taṇhā 愛), 2. basis (upadhi 億波提), and 3. suffering (dukkha 苦). The term upadhi “basis” (rendered phonetically in the Chinese as yiboti 億波提) does not appear in the usual twelve-factored formula of paṭiccasamuppāda. Evidence presented by Bhattacharya indicates that upadhi is equivalent to upādāna (attachment).\(^{138}\) If this is true, then the correspondence between the present listing (three factors) and the above-mentioned series beginning from craving to the end of paṭiccasamuppāda (five factors) is as shown:

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134 T 2, p. 82b-c (CSA ii, pp. 20-21). Cf. Tripāṭhi, fragmentary Skt. Sūtra 9, pp. 121-126, which is not entirely the same in structure.
135 常, 恒, 安隠, 無病, 我, 我所.
136 病, 瘡, 刺, 殺, 無常, 苦, 空, 非我.
137 See Chapters 2 and 3, pp. 54-55, 92-97.
Causal sequence from craving to the end

<table>
<thead>
<tr>
<th>three factors</th>
<th>five factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>craving (tanhā 愛)</td>
<td>craving (tanhā 愛)</td>
</tr>
<tr>
<td>basis (upadhi 働波提)</td>
<td>attachment (upādana 取)</td>
</tr>
<tr>
<td></td>
<td>becoming (bhava 有)</td>
</tr>
<tr>
<td>suffering (dukkha 苦)</td>
<td>birth (jāti 生)</td>
</tr>
<tr>
<td></td>
<td>ageing-and-death (jarāmarana 老死)</td>
</tr>
</tbody>
</table>

"Birth, ageing and death" are often equated with "suffering".\textsuperscript{139} "Becoming" has no exactly corresponding item in the three-factor formula; it may be that its meaning is implied in "basis" (upadhi).\textsuperscript{140} Consequently, the two versions of the series beginning from craving are not significantly different.

5.8. From ignorance to feeling

SN 12. 19 reports the Buddha as saying:\textsuperscript{141}

For the fool (bāla), bhiksus, covered by ignorance, associated with craving, this body (kāyo) has thus resulted (samudāgato). There is this pair: just this body and externally (bahiddhā) name-and-material form (nāma-rūpam). Conditioned by this pair there is contact, just the six sense spheres (or the six contact-sense spheres).\textsuperscript{142} Touched by these, or one of them, the fool feels (paṭisamvediyati) pleasant and unpleasant.

The corresponding SA 294 states:\textsuperscript{143}

For the fool, the untaught common person, covered by ignorance, associated with craving, this consciousness-body has resulted (得此識身).\textsuperscript{144} Internally there is this consciousness-body and externally there

\textsuperscript{139} E.g. SN 56. 11: SN v, p. 421.
\textsuperscript{140} Cf. PED, p. 142.
\textsuperscript{141} SN ii, pp. 23-24.
\textsuperscript{142} SN ii, p. 24, note 2.
\textsuperscript{143} T 2, p. 83c (CSA ii, p. 31). Cf. Tripiṭhī, Sūtra 12, pp. 140-142.
\textsuperscript{144} The Skt. has: sa-vijñānakāḥ kāyaḥ samudāgataḥ, this body with consciousness ... (Tripiṭhī, p. 140).
Different numbers of factors

is name-and-material form (内有此識身，外有名色).\(^{145}\) Conditioned by this pair there arises contact (触);\(^ {146}\) touched by this contact of the six contact-sense spheres (六觸入所觸),\(^ {147}\) the fool, the untaught common person variously feels (受覚)\(^ {148}\) unpleasant and pleasant.

Both versions of the discourse then say that whereas the fool has not thrown off ignorance and craving, and therefore will be reborn, the wise man has thrown them off, and is thereby set free from suffering.\(^ {149}\)

There is some disagreement in the account of contact given in the two versions. According to the SN version, the pair which gives rise to contact is “just this body and externally name-and-material form”; according to the SA version, the pair is “internally ... this consciousness-body and externally ... name-and-material form”.

The presence of internally (内) in SA as against its absence in SN is probably of no significance. The extra word was possibly added by the SA translator to show up the contrast with externally.\(^ {150}\) More serious is the fact that where SN has “body”, SA has “consciousness-body”. In other contexts “consciousness-body” (識身) signifies “consciousness-group”, i.e. simply “consciousness”\(^ {151}\), but in the present case, the discrepancy with SN “body” suggests the meaning may be “body accompanied by consciousness”. That this is indeed the case is confirmed by the Sanskrit version, which has savijñānakāh kāyo, “body with consciousness”.\(^ {152}\) It remains, then, to

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\(^{145}\) Skt.: ity ayañ cāsa savijñānakāh kāyo bahirdhā ca nāmarūpam evaṃ dvayam (there is thus this pair, the with-consciousness body and externally name-and-material form) (Tripāṭhi, p. 140).

\(^{146}\) Skt. sparśaḥ (p. 141).

\(^{147}\) Skt. śaṭ sparśāyatanāni.

\(^{148}\) Skt. pratiṣamvedayati.

\(^{149}\) SN ii, pp. 24-25; T 2, p. 84a (CSA ii, pp. 31-32). Cf. Tripāṭhi, pp. 143-144.

\(^{150}\) The Skt. lacks internally (Tripāṭhi, p. 140).


\(^{152}\) Tripāṭhi, p. 140. Cf. also this wording in other texts: imasmīn ca saviṇānakē kāye bahiddhā ca sabbanimittesu (this body with consciousness and all external objects) = 我内識身及在外一切相 (my internal consciousness-body and all external objects). SN 18. 21: SN ii, p. 252; SN 22. 71-72, 82, 91-91, 124-125: SN iii, pp. 80-81, 103, 136-137, 169-170. SA 23-24, 198-199: T 2, pp. 5a-b, 50c-51a (= SN 18. 21-22 and 22. 91-92; CSA i, pp. 222, 31-32). See also MN iii, pp. 18-19, 36; AN i, pp. 132-133 (= SA 983: T 2, pp. 255b-256a; CSA iii, pp. 690-691), AN iv, p. 53. This is pointed out by Watsuji Tetsuro, Genshi Bukkyō no Jissen Tetsugaku [Practical Philosophy of Early Buddhism] (Iwanami Shoten, Tokyo, 1971), pp. 228-231.
interpret the discrepancy between body in SN and body with consciousness in SA. The following considerations are relevant. Both versions speak of the body or the body with consciousness as having arisen from ignorance and craving; and since craving corresponds to activities (saṅkhārā 行), the sequence of factors compares with that of the usual twelve-membered list as follows:

<table>
<thead>
<tr>
<th>SN 12. 19 = SA 294</th>
<th>12-membered series</th>
</tr>
</thead>
<tbody>
<tr>
<td>ignorance</td>
<td>ignorance</td>
</tr>
<tr>
<td>craving</td>
<td>activities</td>
</tr>
<tr>
<td>body (SN) or</td>
<td>consciousness</td>
</tr>
<tr>
<td>body with consciousness (SA)</td>
<td>name-and-material form</td>
</tr>
<tr>
<td>name-and-material form</td>
<td>name-and-material form</td>
</tr>
<tr>
<td>six contact-sense spheres</td>
<td>six sense spheres</td>
</tr>
<tr>
<td>feeling</td>
<td>feeling</td>
</tr>
</tbody>
</table>

This clearly supports the SA version. It makes it likely that the Pāli kāyo “body”, derives from an earlier saviṇīṇānako kāyo “body with consciousness”, the adjective having been accidentally lost in the oral tradition.

On the other hand, it might be argued that body or body with consciousness is not necessarily related to consciousness as the third factor in the twelve-membered formulation. Body or body with consciousness, from which the present sequence begins, may refer to the six (internal) sense spheres (saḷāyatanas 六入處). This is indicated by the fact that name-and-material form is spoken of as external in both traditions. That means that in SN 12. 19 and SA 294 name-and-material form refers to the six external objects, while body or body with consciousness refers to the six internal sense spheres, and contact is conditioned by the coming together of this pair: the six sense spheres and the six external objects.\(^{153}\) It is frequently stated elsewhere that this pair gives rise also to the corresponding six kinds of consciousness, which would account for the term body with consciousness and

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is in keeping with the frequent statement that contact is the coming together of these three phenomena (sense sphere, object, and consciousness).\textsuperscript{154}

Whichever of these two suggested interpretations is adopted, there remains a natural correlation with the twelve-membered series. The two versions state that the series of conditioning runs from ignorance to feeling, which, in the case of the untaught common person, leads on to birth and the whole mass of suffering.

The suggestion made above, that name-and-material form is identical with the six external objects, deserves further discussion, since this identity is not directly stated in SN or SA. In the above quotations, name-and-material form is spoken of as located externally (bahiddhā). This implies that it is the external object of internal consciousness or of the six internal sense spheres – depending on which of the two proposed interpretations one adopts for body and body with consciousness. In either case, it is clear that in both versions of the discourse the components of name-and-material form are external objects. The external objects, which impinge on consciousness and the six internal sense spheres are frequently listed in other discourses as the following six: visible forms, sounds, odours, tastes, tangible things, and mental objects (dhammā 法). These fall naturally into the two categories, mental (nāma 名) and physical (rūpa 色), as shown:

<table>
<thead>
<tr>
<th>external objects:</th>
</tr>
</thead>
<tbody>
<tr>
<td>visible forms</td>
</tr>
<tr>
<td>sounds</td>
</tr>
<tr>
<td>smells</td>
</tr>
<tr>
<td>tastes</td>
</tr>
<tr>
<td>tangibles</td>
</tr>
<tr>
<td>mental objects</td>
</tr>
<tr>
<td>rūpa (material form)</td>
</tr>
<tr>
<td>nāma (name)</td>
</tr>
</tbody>
</table>

Thus, the term nāma-rūpa 名色 is an appropriate one for the external objects as a group. Counting against this interpretation is the lack of any direct textual statement equating name-and-material form with the external sense objects. Also a problem is the conflict with the definitions of name-and-material form recorded in SN 12. 2 and SA 298 (SN: name = feeling, perception, volition, contact, attention; SA: name = feeling, perception, perception, volition, contact, attention).\textsuperscript{154}

\textsuperscript{154} On the six kinds of consciousness as produced through the six sense spheres and their external objects, and on contact as the coming together of the three phenomena (sense sphere, object, and consciousness), see Chapter 3, p. 76, and this chapter, p. 180 (SN 12. 43-45: SN ii, pp. 71-75).
activities, consciousness).\textsuperscript{155} For the present these problems must remain unresolved.

To summarise this section, the account of arising by causal condition given in SN 12. 19 and SA 294 follows the standard sequence from ignorance to suffering, but differs regarding the factors comprising contact. Examination of the descriptions given provides clues to understanding the nature of name-and-material form, and its relationship to consciousness and the six sense spheres.

5.9. From contact to feeling

In SN 12. 62 and its counterpart, SA 290, the doctrine of arising by causal condition is presented in terms of just two of the twelve factors, namely contact (phassa) and feeling (vedana):

<table>
<thead>
<tr>
<th>SN 12. 62\textsuperscript{156}</th>
<th>SA 290\textsuperscript{157}</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herein, bhiksus, the well-taught noble disciple reflects thoroughly and properly on arising by causal condition: This existing, that comes to exist ... that ceases. That is to say, bhiksus, pleasant feeling (sukhā vedanā) arises conditioned (paṭicca) by a contact making for pleasant feeling (sukhavedaniyaṃ phassam). From the ceasing of that contact making for pleasant feeling, the pleasant feeling – which has arisen conditioned by a contact making for pleasant feeling – ceases, it is quenched.</td>
<td>The well-taught noble disciple properly reflects on arising by causal condition. That is to say, pleasant feeling (樂受) arises conditioned by a pleasant contact (觸).\textsuperscript{158} When he feels pleasant feeling, he knows as it really is that he feels pleasant feeling. From the ceasing of that pleasant contact, the pleasant feeling – which has arisen conditioned by a pleasant contact – ceases, stops, becomes cool, is extinguished, disappears.</td>
</tr>
</tbody>
</table>

\textsuperscript{155} See pp. 162-163 in this chapter.
\textsuperscript{156} SN ii, pp. 96-97.
\textsuperscript{157} T 2, p. 82a (CSA ii, p. 18). Cf. Tripāṭhī, Sūtra 8, pp. 120-121, which differs slightly from SA 290. Much of the content of Sūtra 8 presupposes Tripāṭhī, Sūtra 7, pp. 115-120, which is the counterpart of the rather similar SA 289: T 2, p. 81c (CSA ii, pp. 16-17), and of SN 12. 61: SN ii, pp. 94-95.
\textsuperscript{158} Skt. sparśa.
Different numbers of factors

[and similarly for unpleasant feeling (dukkhā vedanā), and neutral feeling (adukkhamasukhavedanā)] ...

As with pleasant feeling, so also unpleasant (苦) ... happy (喜) ... distressful (憂) ... disinterested feeling (捨) ... disappears.\(^\text{159}\)

So seeing, bhiksus, the well-taught noble disciple is disgusted (nibbīndati) with contact (phasse), ... with feeling (vedanāya), ... with perception (saññāya), ... with consciousness (viññānasmiṁ). Being disgusted, he is freed of desire (virajjati); from absence of desire (virāgā), he is liberated (vimuccati), and in liberation comes the knowledge of liberation (vimuttamhīti nāma). And he knows: Birth is ended, noble conduct is established, done is what was to be done, there is no more of further becoming.

The two versions discuss arising by causal condition in terms of contact giving rise to feeling. Where the SN version speaks of three kinds of feeling, the SA version speaks of five:

<table>
<thead>
<tr>
<th>SN 12. 62</th>
<th>SA 290</th>
</tr>
</thead>
<tbody>
<tr>
<td>pleasant (sukha)</td>
<td>pleasant (樂)</td>
</tr>
<tr>
<td>unpleasant (dukkha)</td>
<td>unpleasant (苦)</td>
</tr>
<tr>
<td></td>
<td>happy (喜)</td>
</tr>
<tr>
<td></td>
<td>distressful (憂)</td>
</tr>
<tr>
<td>neutral (adukkhamasukha)</td>
<td>disinterested (捨)</td>
</tr>
</tbody>
</table>

Each of these is conditioned by contact that makes for the corresponding feeling, so the types of contact are correspondingly three in SN and five in SA. In the ceasing mode, both versions say that through the ceasing of contact that makes for feeling, these three or five kinds of feeling cease.

\(^{159}\) Skt. saumanasya, daurmanasya, upekṣā vedanā. Cf. Tripāṭhi, Sūtra 7, pp. 117-119.

\(^{160}\) Cf. Tripāṭhi, Sūtra 7 and Sūtra 8, pp. 119, 121.
At the end of the discourse, the SN version says that the well-taught noble disciple, so seeing, is disgusted (nibbindati) with contact (phassa), feeling (vedanā), perception (saññā), consciousness (viññāna); and that from this disgust follow fading away of desire, liberation, and knowledge of liberation. The SA version, however, says that the well-taught noble disciple, so seeing, becomes liberated (解脱) from material form (色), feeling (受), perception (想), activities (行), consciousness (識); \(^{161}\) and that liberation is freedom from suffering. Thus, the differences are as shown:

<table>
<thead>
<tr>
<th>SN 12. 62</th>
<th>SA 290</th>
</tr>
</thead>
<tbody>
<tr>
<td>contact</td>
<td>material form</td>
</tr>
<tr>
<td>feeling</td>
<td>feeling</td>
</tr>
<tr>
<td>perception</td>
<td>perception</td>
</tr>
<tr>
<td>consciousness</td>
<td>activities</td>
</tr>
<tr>
<td>fading away of desire</td>
<td>consciousness</td>
</tr>
<tr>
<td>liberation</td>
<td>liberation</td>
</tr>
<tr>
<td>knowledge of liberation</td>
<td></td>
</tr>
</tbody>
</table>

Similar teachings but with not quite the same wording are found in SN 12. 61 and its counterpart, SA 289, as shown: \(^{162}\)

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161 The Skt. has contact instead of material form: sparsad ... vedanāyāḥ saṃjñāyāḥ saṃskārebbhoyo viññānād (p. 121).
162 SN ii, p. 95; T 2, p. 81c (CSA ii, p. 17).
Different numbers of factors

<table>
<thead>
<tr>
<th>ceases ... Such is the ceasing of this whole mass of suffering.</th>
<th>becomes cool, is extinguished, disappears.</th>
</tr>
</thead>
<tbody>
<tr>
<td>As with pleasant feeling, so also unpleasant (苦) ... happy (喜) ... distressful (憂) ... disinterested feeling (捨受) ... disappears.</td>
<td></td>
</tr>
<tr>
<td>So seeing, bhiksus, the well-taught noble disciple is disgusted (nibbindati) with material form (rūpa), ... with feeling (vedanāya), ... with perception (saññāya), ... with activities (sañkhārā) ... with consciousness (viññānasmiṃ). Being disgusted, he is freed of desire (virājati); from absence of desire (virāgā), he is liberated (vimuccati), and in liberation comes the knowledge of liberation (vimuttam ūpam). And he knows: Birth is ended, ... no more of further becoming.</td>
<td></td>
</tr>
<tr>
<td>So seeing, ... disappears. Thus, the well-taught noble disciple is disgusted (厭) with material form, feeling, perception, activities, consciousness; being disgusted, he is not delighted (不樂); being not delighted, he is liberated (解脫), having the knowledge of liberation (解脫知見) thus: Birth is ended, ... no more of further becoming.</td>
<td></td>
</tr>
</tbody>
</table>

The two versions (SN 12. 61 and SA 289) differ in regard to their statement of arising by causal condition. The SN version gives the usual twelve factors, whereas the SA version gives only two, contact and feeling, each of which is fivefold (pleasant ... disinterested), the context being similar to the above SA 290. The two versions agree, however, that the well-taught noble disciple becomes disgusted with the five aggregates (khandha 陰: material from ... activities, consciousness). In listing the five aggregates both versions differ from SN 12. 62 (above), which lists only four items: contact, feeling, perception, consciousness.

In any case, the series of arising by causal condition that specifies only contact and feeling (two of the usual twelve factors) is common to SN and SA.
5.10. Full sequence combined with the way to knowledge of ceasing

This teaching is found in SN 12. 23 (no SA counterpart). The discourse records the Buddha as saying:

Now therefore, bhiksus, with the cause (upanisa) of ignorance are activities; with the cause of activities is consciousness; ... name-and-material form; ... the six sense spheres; ... contact; ... feeling; ... craving; ... attachment; ... becoming; ... birth; ... suffering (dukkha); with the cause of suffering is faith (saddha); with the cause of faith is joy (pamojja); ... delight (piti); ... tranquillity (passaddhi); ... happiness (sukha); ... concentration (samādhi); ... knowledge-and-vision into things as they really are (yathābhūta-nāṇadassana); ... disgust (nibbidā); ... fading away of desire (virāga); ... liberation (vimutti); with the cause of liberation is knowledge of ceasing (khaye nāṇa).

Thus, this discourse, after listing the twelve factors that lead to dukkha, goes on to list a further eleven factors that lead to knowledge of ceasing: 1. faith, 2. joy, 3. delight, 4. tranquillity, 5. happiness, 6. concentration, 7. knowledge-and-vision into things as they really are, 8. disgust, 9. fading away of desire, 10. liberation, and 11. knowledge of ceasing.

The Chinese counterpart of this SN discourse is found not in SA, but in Madhyamagama: MA 55. The teaching is not found in any discourse in SA, so it is likely to be a relatively late development.

6. The middle way of arising by causal condition

This section will investigate how arising by causal condition is linked, in the two versions, with the teaching of the middle way based on right view and leading to the attainment of nirvana.

SN 12. 15 and its counterpart SA 301 report the following exchange between the Buddha and the monk Kaccāyana/Kātyāyana:

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163 SN ii, pp. 29-32.
164 SN ii, pp. 31-32.
165 T 1, pp. 490c-491a.
(1) Venerable Sir, it is said: “right view, right view” (sammādiṭṭhi). In what respect is it said “right view”, Venerable Sir?

(2) [The Buddha replied:] This world, Kaccāyana, mostly depends on two [extremes] (dvaya-nissito): existence (atthitā) and non-existence (natthitā).

(3) Now, Kaccāyana, one who with right wisdom (sammappajjāna) sees the arising of the world as it really is, does not hold to the non-existence of the world. One who with right wisdom sees the ceasing of the world as it really is, does not hold to the existence of the world.

(1) World Honoured One, you speak of right view. What is right view? How does the World Honoured One define (施設) right view?

(2) The Buddha said to Kātyāyana: This world, impelled by attachment (取所觸), depends on two [extremes]: existence (有) and non-existence (無).

(3) Because one is impelled by attachment, one depends on either existence and non-existence. But if one is without attachment, mental obstinacy, and bias (若無此取者, 心境繫著、使), not clinging to, not dwelling on, not attaching to “my self” (不取、不住、不計我), then, when suffering arises, it arises; when suffering ceases, it ceases (苦生而生, 苦滅而滅). Of that one is not in doubt, is not uncertain (於彼不疑不惑). One knows for oneself independently of others (不由於他而自知). This,

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166 SN ii, p. 17.
168 Skt. praṇāpayati (p. 168).
169 Skt. upadhyyupādānāvinibaddho.
170 Skt. astitā.
171 Skt. nāstitā.
172 Skt. upadhyyupādānāni cetaso ‘dhiṣṭhānābhīnihāvānusāyān nopaiti (pp. 168-169).
173 Skt. nopādatte nādhitiṣṭhati nābhīnīvīṣaty ātmā meti (p. 169).
174 Skt. duḥkkham idam utpadyāmānaṃ utpadyate, duḥkham nīrudhyāmānaṃ nīrudhyate.
175 Skt. na kāṅkṣati na vicikitsati.
176 Skt. aparapratyayaṃ jñāṇam evāya bhavati.
(4) Surely, Kaccāyana, this world mostly is attached to methods, bound to biases (upāyupādānābhī- nīvesavīnībandho). But one who does not approach attachment to means, mental obstinacy, and tendency towards bias, who does not cling to it, he does not insist on "It is my self".177 Then, [one knows]: when suffering arises, it arises; when suffering ceases, it ceases. One is not in doubt, is not uncertain. Here, one comes to have knowledge/insight (ñāṇam) independently of others. Thus this, Kaccāyana, is "right view".

(5) Kaccāyana, "Everything exists" (sabbam atthīti), this is one extreme. "Everything does not exist" (sabbam natthīti), this is the other extreme. Kaccāyana, not approaching these two extremes, the Tathāgata (the Buddha) teaches you the Dharma by the middle way (majjhena):

(6) Conditioned by ignorance are activities; conditioned by activities is consciousness, and so forth. Thus arises this whole mass of suffering. Kātyāyana, is right view; this is what the Tathāgata defines as right view.

(4) What is the reason for that? One who with right wisdom sees the arising of the world as it really is, does not hold to the non-existence of the world. One who with right wisdom sees the ceasing of the world as it is really, does not hold to the existence of the world.

(5) This is not approaching the two extremes, teaching the Dharma by the middle way (中道).178

(6) That is to say, because this exists, that exists; because this arises, that arises. That is, conditioned by ignorance are

177 The PTS edition incongruously has here, "attā na me ti"; however, "attā me ti" (it is my self) is found at SN 22. 90: SN iii, p. 135, and at both corresponding locations in the Nālandā Devanāgarī edition (vol. 2, p. 17 = SN 12. 15 and vol. 3, p. 353 = SN 22. 90). Cf. Tripāṭhi, p. 169, note 1.
178 Skt. madhyamaya pratipadā (p. 170).
But by the total fading away and ceasing of ignorance, activities cease; from the ceasing of activities, consciousness ceases, and so forth. Thus ceases this whole mass of suffering.

activities, and so forth; thus arises this whole mass of suffering. By the ceasing of ignorance activities cease, and so forth; thus ceases this whole mass of suffering.

Thus, SN 12. 15 and SA 301 have almost the same content, though their wording and sequence are not entirely the same. Sections 3 and 4 of the SN version correspond to sections 4 and 3 respectively of the SA version. The translation of the SN term majjhena as "by the middle [way]" is justified by 中道 "the middle way" in SA. Again, the SA version (both Chinese and Sanskrit) confirms that the Pāli reading ought to be attā me ti, rather than attā na me ti. Between the two versions there is no unshared teaching. The shared points are principally the following:

1. The teaching of arising by causal condition, in both arising and ceasing modes, is the middle way. That is, it avoids the two extremes by affirming neither “existence” nor “non-existence”, neither eternalism nor nihilism.

2. Right view consists in fully seeing arising by causal condition for oneself.

There are other discourses in SN and SA that characterise arising by causal condition as the middle way. They fall into two groups:

Group A. The teachings presented in SN 12. 17-18 = SA 302-303 and SN 12. 46 = SA 300 are essentially identical and may be summarised as follows:179

(1) It is not the case that feeling (sukha or dukkha) is made-by-oneself (saYamkatam), made-by-another (param-katam), both made-by-oneself and made-by-another, or arisen-from-no-cause (adhicca samuppannam).

(2) But feeling is not non-existent (natthi); it exists (atthi).

(3) It is not the case that “the one who acts and the one who experiences [the results] are the same one” (so karoti so paṭisamvediyatiti), or that “the feeling and the one who feels are the same one (sā vedanā so vediyati)” –

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i.e. that **feeling** is made-by-oneself, amounting to the *eternalist theory* (vadaṁ sasatam).

(4) It is not the case that “the one who acts and the one who experiences [the results] are different one from the other” (añño karoti añño paṭiśamvediyati), or that “the feeling and the one who feels are different one from the other (aññā vedanā añño vediyati)” – i.e. that **feeling** is made-by-another, amounting to the *annihilationist theory* (vadaṁ ucchedam).

(5) The Tathāgata, avoiding both extremes (the *eternalist theory* and the *annihilationist theory*), teaches the Dharma by the *middle [way] (majjhena);*\(^1\) that is, he teaches **arising by causal condition** in both the arising and ceasing modes.

(6) To have such understanding is to **know** (jānāti) and to **see** (passati) **feeling** (painful or pleasant).

Thus, SN and SA agree that the Buddha rejects both eternalism and annihilationism, teaching instead by the *middle way of arising by causal condition.*

Group B. Further teachings on the *middle way* are contained in SN 12. 35-36 and their counterpart SA 297, and in SA 293 (no SN counterpart).\(^2\)

In SN 12. 35-36 and their counterpart SA 297 the Buddha says:\(^3\)

> In the view (diṭṭhi 創) that life (soul/self, jīva 命) and body (sarīra 身) are the same, there is no noble life (brahmaçarīya vāsa 梵行); and, bhikṣus, in the view that life and body are different one from the other, there is no noble life.

The Tathāgata, avoiding these two extremes, teaches the Dharma by the *middle way of arising by causal condition* in both arising and ceasing modes. The quoted sentence is the Buddha’s response to the question “What is ageing-and-death, and whose is this ageing-and-death?” (katamaṁ jarāmaranaṁ kassa ca panidaṁ jarāmarananti), or “Who ages-and-dies? To whom does this ageing-and-death belong?” (彼誰老死? 老死 屬誰 ?).\(^4\) The discourses in question then go backwards through the factors in the formula

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1. The term “middle way”, majjhimā paṭipadā, does not actually appear in the sutta.
3. SN ii, pp. 61, 63; T 2, p. 84c (CSA ii, pp. 36-37). Cf. Tripāṭhi, Sūtra 15, p. 154.
for arising by causal condition, as far as activities (saṅkhārā): "What are activities and whose are these activities?"\(^{184}\)

This again is the teaching on the middle way of neither sameness nor difference, based on arising by causal condition in both arising and ceasing modes. It is similar to the above-noted teachings on the middle way of neither sameness nor difference with regard to self and feeling, and of neither eternalism nor annihilationism.

However, the sutras in question here (SN 12. 35-36 and SA 297) also display a significant difference. SA 297 has the Buddha say that the teaching of the middle way of arising by causal condition is to be called "the dharma-discourse on great emptiness" (大空法經).\(^{185}\) SN 12. 35-36 lack this statement. Thus, only the SA version makes the connection between the middle way of arising by causal condition and the notion of emptiness.

That connection is also made in SA 293, which has no SN counterpart:\(^{186}\)

I teach bhiksus this Dharma: the noble (賢聖),\(^{187}\) the supramundane (出世),\(^{188}\) connected with emptiness (空相應),\(^{189}\) according to the Dharma of arising by causal condition (緣起隨順法).\(^{190}\) That is to say: Because this exists, that exists; because this arises, that arises, namely: Conditioned by ignorance are activities ... Thus is the arising of the whole mass of suffering. [And similarly, in the ceasing mode, to] the ceasing of the whole mass of suffering.

... Profound (甚深)\(^{191}\) is this, namely arising by causal condition. Even more profound, more difficult to see is this, namely the renunciation of all attachment, the extinction of craving, absence of desire, cessation, nirvana (一切取離、愛盡、無欲、寂滅、涅槃).

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187 Skt. āryāyām (p. 138).
188 Skt. lokottarāyām.
189 Skt. śūnyatāpratisamyuṭkta; not in the corresponding Tripāṭhī, Sūtra 11, p. 138.
190 Skt. pratītyasamutpādānuloma; not in Sūtra 11, but found in Tripāṭhī, Sūtra 14, p. 149, which corresponds to SA 296: T 2, p. 84b-c (CSA ii, pp. 34-35) = SN 12. 20: SN ii, pp. 25-27.
191 Skt. gambhirām (p. 139).
These two dharmas are namely the compounded and the uncompounded (有為、無為).

The compounded is arising, persisting, changing, passing away (若生、若住、若異、若滅). The uncompounded is not arising, not persisting, not changing, not passing away (不生、不住、不異、不滅).

This discourse is mainly saying that the Dharma taught by the Buddha is profound, supramundane (i.e. dealing with nirvana), connected with emptiness, and based on the teaching of arising by causal condition. This text refers to these two profound dharmas, arising by causal condition and the way to nirvana, as the compounded and the uncompounded respectively.

Further on the subject of arising by causal condition as profound, at SN 12. 60 Ānanda says he finds that teaching easy to understand, but the Buddha responds that it is indeed profound (gambhīra). Thus, this idea that the dharma of arising by causal condition is profound (甚深) is recorded both in SA 293 (above) and in SN 12. 60, neither of which has a counterpart in the other tradition.

To conclude, SN and SA agree that the teaching of arising by causal condition is profound and connected with the notion of the middle way. This middle way is also called right view, understood through the practice of insight, i.e. fully seeing (knowing) both the arising and the ceasing modes of arising by causal condition, and fully seeing conditioned phenomena as not-self or empty of self. The middle way (right view) in both versions is variously shown as avoiding the two extremes: fully seeing neither existence (arising) nor non-existence (ceasing) of the world and suffering, neither sameness nor difference of soul/self and body, neither sameness nor difference of self and feeling, or neither eternalism nor annihilationism with regard to self and feeling.

At the same time, some statements in SA are not shared with SN, namely: (1) the reference to the teaching on the middle way of arising by causal condition as “the dharma-discourse on great emptiness (大空法經)”, and (2) the reference to both the middle way of arising by causal condition and

192 Skt. sarvopadhipratinīṣargas triṣñākṣayo virāgo nirodho nirvāṇam.
193 Skt. saṃskṛtaḥ cāsaṃskṛtaḥ ca.
194 Skt. saṃskṛtasyotpado 'pi prajñāyate vyayo 'pi sthityanyathātvam api.
195 Skt. asaṃskṛtasya naivotpādaḥ prajñāyate na vyayo na sthityanyathātvam.
196 SN ii, p. 92.
the supramundane (nirvana) as being connected with emptiness. It is possible that the fundamental teachings in early Buddhism did not emphasise the notion of emptiness in connection with arising by causal condition. It is characteristic of the SA tradition that it places more emphasis on the notion of emptiness than the SN tradition.

7. Karma and arising by causal condition

SN and SA agree in identifying a connection between karma (action) and arising by causal condition. For example, SN 12. 37:197

This body (kāyo), bhiksus, is neither your own nor any others' (nāyam ... tumhākam na pi aññesaṃ). It, bhiksus, should be known and regarded (vedaniyam daṭṭhabbaṃ) as [a result of] former karma (purāṇam kammam), as made up (abhisañkhhatam), as willed (abhisāñcetayitam).

Now here, bhiksus, the well-taught noble disciple gives his mind rightly and thoroughly to arising by causal condition. That is: "When this is, that is; this arising, that arises. When this is not, that is not; this ceasing, that ceases." That is to say, conditioned by ignorance are activities ... Such is the arising of this whole mass of suffering. But from the complete fading away and ceasing of ignorance, activities cease ... Such is the ceasing of this whole mass of suffering.

The corresponding SA 295 states:198

This body is neither your own nor any others'. That is to say, the six contact-sense spheres (六觸入處) were brought about by former making up (本 修), by karma (行), by volition (願), and are experienced as this body (受得此 身).199

197 SN ii, pp. 64-65.
198 T 2, p. 84a-b (CSA ii, p. 33). Cf. Tripāṭhi, Sūtra 13, pp. 144-147.
199 Cf. Tripāṭhi, pp. 144-145: "saḍ imānī sparsāyatānāni pūrvam abhisāṃskṛtāny abhisāñcatitāni / purāṇaṃ karma veditavyam iti vadāmi" (These six contact-sense spheres are brought about by former making up, by volition; they are to be known as [results of] former karma, thus I say). For the Skt. has veditavyam "is to be known" (p. 145), confirming my translation of the Pāli.
What are the six? The contact-sense spheres of eye, ear, nose, tongue, body, and mind. The well-taught noble disciple gives his mind rightly and thoroughly (善正思惟観察) to arising by causal condition: There are these six groups (or bodies) of consciousness (六識身), the six groups of contact (六觸身), the six groups of feeling (六受身), the six groups of perception (六想身), the six groups of volition (六思身). That is to say, when these exist, then there exist in the future birth, ageing, sickness, death, grief, lamentation, distress and pain (生老病死、憂悲惱苦). Such is the arising of the whole mass of suffering. This is called the arising of the world with cause, with condition (有因有緣). That is to say, when this is not, there do not exist the six groups of consciousness, ... Such is the ceasing of this whole mass of suffering.

The two versions do not have entirely the same wording. However, they agree in saying that the body is "[a result of] former karma, made up, willed". It seems that the term karma is being used as a synonym for "making up" and "willing".

Both discourses explain the body thus brought about by saying that one should fully observe arising by causal condition in both arising and ceasing modes, but they differ in content. For example, in arising mode the SN version gives the usual series (in abbreviated wording) down to the whole mass of suffering, whereas the SA version names the six groups of consciousness, contact, feeling, perception, and volition, and then the whole mass of suffering.

Nevertheless, in both versions karma or volition is clearly portrayed as included within the notion of causal condition.

200 Skt. sādhu ca suṣṭhu ca yoniśaḥ prayavekṣate (p. 145).
201 Skt. saḍ vijñānakāyāḥ, saṭ sparsākāyāḥ, saḍ vedanākāyāḥ, saṭ saṃjñākāyāḥ, saṭ cetanākāyāḥ.
203 Skt. saheṭuḥ sapratyayā.
204 On other believers in karma (kammavāda), cf. also SN 12. 24-25: SN ii, pp. 33, 38 = SA 343: T 2, pp. 93b-94b (CSA ii, pp. 45-47); SN 12. 26: SN ii, pp. 41-42 (no SA counterpart).
8. Knowledge of dharma-status and knowledge of nirvana

In SN 12. 70 and its counterpart SA 347 the Buddha speaks of two kinds of knowledge, knowledge of dharma-status (dhammaṭṭhitiṇāṇaṃ 知法住) and knowledge of nirvana (nibbāne _CLI~), 206 which are connected with the teaching of arising by causal condition.

In this discourse a newly ordained bhiksu, Susīma (須深), questions some elder bhiksus who have declared they have attained liberation. In the SN version he asks them whether they have attained in turn the psychic powers (abhīñā) up to the fifth, divine eye (dībba-cakkhu), 207 followed by "those calmed emancipations (santā vimokkha) where materiality (rūpa) is transcended and non-materiality (arūpa) [is attained]". 208 In the SA version he asks whether they have attained in turn the four dhyānas and the calmed emancipations (寂靜解脫). 209

In both versions the bhiksus reply that they have attained none of these things. Susīma asks how, without these attainments (samāpatti 正受) they could make such a declaration (veyyākaraṇa 記說), to which the bhiksus say that they are wisdom-liberated (paññā-vimutta 慧解脫). 210

Susīma, not fully understanding, goes to ask the Buddha. The Buddha says: "First, knowledge of dharma-status (dhammaṭṭhitiṇāṇaṃ 知法住); afterwards, knowledge of nirvana (nibbāne _CLI~)." 211

In the SN version the Buddha explains to Susīma that each of the five aggregates is to be seen as impermanent, suffering, and not-self, and that a noble disciple who sees them thus experiences in succession disgust, fading of desire, liberation, and knowledge of liberation. Then he explains arising

205 SN ii, pp. 119-128; T 2, pp. 96a-98a (CSA ii, pp. 60-64).
207 The five are: 1. iddhi-vidhā (manifold forms of mystic power, such as producing multiple images of oneself; walking on water, etc), 2. dibba-sota (divine power of hearing), 3. cetopariyāñana (knowing other minds), 4. pubbe-nivās-anussati (knowing past lives), and 5. dibba-cakkhu (divine sight). SN ii, pp. 121-123.
208 SN ii, p. 123: "ye te santā vimokkha atikamma rūpe āruppā te kāyena phusitvā viharathāti".
209 T 2, p. 97a (CSA ii, pp. 61-62).
210 SN ii, p. 123; T 2, p. 97a (CSA ii, p. 62). "Wisdom-liberated" as opposed to "liberated both ways" (P. ubhatobhāga-vimutta, 俱解脱). SN 8. 7: SN i, p. 191 = SA 1212: T 2, p. 330b (CSA iii, p. 201); Additional Translation of the SA 228: T 2, p. 457c; MA 121: T 1, p. 610b; EA 32. 5: T 2, pp. 676-677. Cf. also MN 70: i, pp. 477-478 = MA 195: T 2, p. 751b, which gives definitions of both wisdom liberated (paññā-vimutta) and liberated both ways (ubhatobhāga-vimutta).
211 SN ii, p. 124; T 2, p. 97b (CSA ii, p. 62).
by causal condition (with all twelve factors) in both arising and ceasing modes, and points out that knowing this does not entail the psychic powers and the calmed emancipations.\textsuperscript{212}

The SA version omits the teaching on the five aggregates, proceeding directly to arising by causal condition (twelve factors). The Buddha points out that knowing this does not entail the four dhyānas and the calmed emancipations, and he says: "This is what is meant by 'First, knowledge of dharma-status; afterwards, knowledge of nirvana.'\textsuperscript{213}

In both versions the main message is that liberation requires "knowledge of dharma-status", followed by "knowledge of nirvana", without need of the psychic powers (SN)/the dhyānas (SA) and the calmed emancipations (santā vimokkha). The two versions imply that knowledge of dharma-status, from which follows knowledge of nirvana, consists in knowing and seeing the arising and the ceasing of arising by causal condition. The SN version includes also knowledge of the five aggregates as possessing the three characteristics (impermanence, suffering, not-self). The two versions therefore agree that knowledge of arising by causal condition is essential for liberation.

A significant difference between the two versions is that in SN the attainments (samāpattiyo) preceding the states of meditative concentration called calmed emancipations (santā vimokkha) are the five psychic powers (abhiññā), while in SA they are the four dhyānas. The four dhyānas (SA) seem in better agreement with the context than do the psychic powers (SN), because "the state of calmed emancipation where materiality is transcended and non-materiality attained" is a more natural consequence of the four dhyānas than of the psychic powers. Thus, on this point the SA version is the more coherent.

9. Nutriment

A few discourses within the samyukta (SN 12. 11-12, 63-64; SA 371-378) link arising by causal condition with the concept of nutriment (āhāra 食).\textsuperscript{214}

\textsuperscript{212} SN ii, pp. 124-127.
\textsuperscript{213} T 2, p. 97b-c (CSA ii, pp. 62-63).
\textsuperscript{214} The SA discourses on nutriment are grouped at the end of the samyukta. In the commentary and in FSA they are reckoned as constituting an independent samyukta (食相應). See Appendix 1, p. 244, note 3.
For example, SN 12.11 and its counterpart SA 371 report the Buddha as saying:\(^{215}\)

There are these four nutriments (āhāra 食), bhiksus, for the maintenance or support of creatures or beings seeking to become. What are the four? Material nutriment (kabaliṁkāro āhāro) whether coarse or fine, secondly contact (phasso), thirdly mental volition (manosāñcetanā), [and] fourthly consciousness (viññāṇaṃ).

In arising mode, the SN version says the four nutriments arise conditioned by craving, which in turn arises conditioned by feeling, contact, and so on back to ignorance; and then it repeats the series in the forward direction down to the arising of the whole mass of suffering. The SA version says that the nutriments arise conditioned by craving, and so on in sequence back to the six sense spheres, and then repeats the series in the forward direction down to craving, nutriment and the whole mass of suffering. In ceasing mode, the SN version states that from the total fading away and ceasing of ignorance the rest cease in turn; the SA version states it from the ceasing of the six sense spheres to the end.\(^{216}\) Hence, the notion of nutriment in both versions is clearly connected with the series of causal condition.

The other discourses mentioned above, namely SN 12.12 = SA 372, SN 12.63 = SA 373, and SN 12.64 = SA 374-378,\(^{217}\) all present the same set of four nutriments:

1. Material nutriment (kabaliṁkāra-āhāra 食)
2. Contact nutriment (phassāhāra 纯触食)
3. Volition nutriment (manosāñcetanāhāra 意思食)
4. Consciousness nutriment (viññāṇaḥāra 識食)

All indicate that these four are linked in some significant way with arising by causal condition. One of the discourses, SN 12.63 = SA 373, provides a detailed explanation of each item. Briefly, the relevant teachings are as follows.\(^{218}\)

\(^{215}\) SN ii, p. 11. T 2, pp. 101c-102a (CSA ii, p. 88).
\(^{217}\) SN ii, pp. 12-14, 97-104; T 2, pp. 102a-103c (CSA ii, pp. 89-97).
\(^{218}\) SN ii, pp. 98-100; T 2, p. 102b-c (CSA ii, pp. 92-93).
1. In *material nutriment*, one should know the desire (rāga; or 貪愛 desire and craving) of the *five strands of sensuality* (pañca kāmagūṇa 五欲功德).\(^{219}\)

2. In *contact nutriment*, one should know the *three feelings* (tisso vedanā 三受).

3. In *volition nutriment*, one should know the *three cravings* (tisso taṅhā 三愛).

4. In *consciousness nutriment*, one should know name-and-material form (nāmarūpa 名色).

The teachings on *nutriment* shared by the two versions indicate the importance of regarding material food as merely a means for supporting and maintaining living beings; and they identify the other three kinds of *nutriment* as factors in the series of *arising by causal condition*. In all cases the emphasis is on the role of sensual desire as a key causal factor making for continued rebirth or suffering.

10. Conclusion

Regarding the teaching of *arising by causal condition*, this chapter has shown there are, in the two versions – Nidāna Saṃyutta of SN and Yinyuan Xiangying (因緣相應) of SA – various accounts specifying varying numbers of factors. Of these different accounts, two are found only in SN, namely the causal series that goes from name-and-material form to the end and the full sequence combined with the way to *knowledge of ceasing* (see sections 5.4 and 5.10). Inconsistency between the two versions is found in the series that begins from the *six sense spheres* (see 5.6). These divergences raise questions regarding possible editing of the two collections, Nidāna Saṃyutta and Yinyuan Xiangying.

The remaining accounts of the causal series are shared by the two versions, though certain disagreements exist in regard to wording and content. This largely shared body of material suggests that the different accounts of *arising by causal condition* existed already at a historically early stage, i.e. at a time before the separation of the Sarvāstivāda and Vibhajjavāda traditions. They evidently represent various ways of presenting the teaching: in detail, in brief, or with different emphases. They would have been employed at different times as the teaching was presented to

\(^{219}\) That is, the desire associated with the visual, auditory, olfactory, gustatory, and tactile senses.
different people (most of whom were bhiksus). Thus, the different accounts of the causal series shared by the two versions are unlikely to represent a progressive development, with some being earlier and others later. In other words, the comparative data revealed here do not provide evidence to support the speculative suggestion that there was just one original (or relatively early) account of the series, from which the other attested accounts developed later, either during or after the life-time of the Buddha. The data do not indicate that one might be able to perceive, among the various accounts of the series, one that constitutes the most “rational” presentation of the teaching and is therefore likely to be “original”. It is unlikely that the teaching on arising by causal condition was established by the Buddha all at once in a certain simple and complete form (the “original” form), and that he just kept repeating the same thing throughout his forty-five years of teaching activity. More likely is that he adapted the teaching according to his audience and that this is reflected in the variety of existing accounts.
The path of practice that leads to enlightenment, or to the cessation of suffering, is the main subject matter of the Mahā-Vagga (Great Section) of SN and of its SA counterpart Dao-pin Song (道品誦 Path Section). Both the SN and SA versions have ten saṃyuktas belonging to Sūtra-aṅga. However, one of the ten, the Xue Xiangying (學相應) of SA has no counterpart in SN, its contents being found in AN instead; and another, the Sacca-Saṃyutta of SN, has its SA counterpart, the Di Xiangying (諦相應), located in the Zayin Song (雜因誦 Causal Condition Section). There are, therefore, eleven topics, all of which will be discussed in this chapter.

Each of these saṃyuktas deals with teachings relating to one aspect of the path of practice. Of the eleven topics, the first seven are well known as the bodhipakkhiya dhammā (菩提分法), a recognised set of “things contributing to enlightenment”. In SA the seven appear in the familiar sequence, beginning with the Four Foundations of Mindfulness and ending with the Noble Eightfold Way. In SN the sequence is different:

1. The Noble Eightfold Way
   (Magga Saṃyutta; its SA counterpart is called 聖道分相應 Shengdaofen Xiangying, “Noble Path-factor Saṃyukta”)
2. The Seven Factors of Enlightenment
   (Bojjhaṅga S.; 覺支相應 Juezhi X.)
3. The Four Stations of Mindfulness
   (Satipaṭṭhāna S.; 念處相應 Nianchu X.)
4. The Five Faculties
   (Indriya S.; 根相應 Gen X.)
5. The Four Right Efforts
   (Sammappadhāna S.; 正斷/正勤相應 Zhengduan/Zhengqin X.)

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1 On the discourses and their locations, see Chapter 1, p. 19, and Appendix 1, pp. 245-246, 250-251.
2 Skt. Śikṣa Saṃyukta.
3 Skt. bodhipakṣya-dharmā. This set, as represented in the Pāli tradition, is the subject of an in-depth study: R. M. L. GETHIN, The Buddhist Path to Awakening: A Study of the Bodhipakkhiya Dhammā (Brill, Leiden, 1992).
4 The usual sequence is: satipaṭṭhāna, sammappadhāna, iddhipāda, indriya, bala, bojjaṅga, magga; e.g. SN 22. 101: SN iii, pp. 153-154; SA 263: T 2, p. 67a-b (CSA i, pp. 58-59). On the sequence found in SN vol. v, see the comments by CAF RHYS DAVIDS in The Book of the Kindred Saying, Part v (PTS, London, 1979), pp. v-vi.
In keeping with the practice adopted in earlier chapters, the SN sequence will be followed here. The other four topics discussed in this chapter are:

(8) Mindfulness by in- and out-breathing
   (Ānāpāna S.; 安那般那念相應 Annabannanian X.)

(9) Training
   (學相應 Xue X.; Sikkhā S. lacking in SN, but its contents found in AN 3.)

(10) Stream-entry
    (Sotāpatti S.; 不患淨相應 Buhuaijing X.)

(11) The four noble truths
     (Sacca S.; 諦相應 Di X.)

(1) The Noble Eightfold Way

The Magga Saṁyutta of SN and the corresponding Shengdaofen Xiangying of SA deal mainly with the noble eightfold way (ariyo aṭṭhaṅgiko maggo 八聖道). The two versions agree in identifying the eight items of the noble eightfold way as follows:

1. right view (sammādiṭṭhi 正見)
2. right thought (sammāsaṅkappo 正志)
3. right speech (sammāvācā 正語)
4. right action (sammākammanto 正業)
5. right livelihood (sammājīvo 正命)
6. right effort (sammāvāyāmo 正方便)
7. right mindfulness (sammāsati 正念)
8. right concentration (sammāsamādhi 正定)

However, they differ to some extent in their definitions or analyses (vibhaṅgā) of the individual items. In SN 45. 8, which has no SA counterpart, the Buddha explains them thus:

5 E.g. SN 45. 1: SN v, p. 2 and its counterpart SA 749: T 2, p. 198b (CSA ii, p. 369).
6 SN v, pp. 8-10. Cf. MN 141 Saccavibhaṅga Sutta; DN 22 Mahāsatipaṭṭhāna Sutta.
And what, bhiksus, is right view? It is knowledge (ñāṇam) of suffering (dukkhe), knowledge of the arising of suffering, knowledge of the ceasing of suffering, and knowledge of way leading to the ceasing of suffering. This, bhiksus, is called right view.

And what, bhiksus, is right thought? It is thought of detachment (nekkhammasaṅkappo), thought of non-malice (abyāpādasāṅkappo), thought of non-harming (avihiṃsāsaṅkappo). ...

And what, bhiksus, is right speech? It is abstaining (veramañī) from lying speech (musāvādā), abstaining from defamatory speech (pisuṇāya vācāya), abstaining from abusive speech (pharusāya vācāya), abstaining from frivolous speech (samphappalāpā). ...

And what, bhiksus, is right action? It is abstaining from destroying life (pāṇātipātā), abstaining from stealing (adinnādānā), abstaining from non-noble conduct (abrahmacariyā).⁷ ...

And what, bhiksus, is right livelihood? Herein, bhiksus, the noble disciple, abandoning wrong livelihood, carries on his life by right livelihood. ...

And what, bhiksus, is right effort? Herein, bhiksus, a bhiksu arouses will, makes effort, begins to strive, applies and lays hold of his mind (chandaṁ jāneti, vāyamati, viriyam ārabhāti, cittam paggaṅhāti padahāti), for preventing the arising (anuppādaya) of evil, unprofitable states (pāpakānaṁ akusalānaṁ dhūmānaṁ) that have not arisen; ... for giving up (pahānāya) of evil, unprofitable states that have arisen; ... for generating (uppādaya) profitable states (kusalānaṁ dhhammānaṁ) that have not arisen; ... for consolidating (ṭhitiyā), for non-confusion (asamīrasaya), for increasing (bhīyobhāvāya), for full development (vepullāya), for cultivating (bhāvanāya), for fulfilment (pāripūriyā) of profitable states that have arisen. ...

And what, bhiksus, is right mindfulness? Herein, bhiksus, a bhiksu abides in body contemplating body (kāye kāyanupassi viharati),

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⁷ Referring to unchastity, sexual activity.
strenuous, aware, mindful, by restraining in the world covetousness and distress (ātāpī sampajāno satimā vineyyaloke abhijjhādomanassaṃ). He abides in feelings contemplating feelings (vedanāsu vedanānapassi viharati) ... He abides in mind contemplating mind (citte cittānapassi viharati) ... He abides in phenomena contemplating phenomena (dhammesu dhammānapassi viharati), strenuous, aware, mindful, by restraining in the world covetousness and distress. ...

And what, bhiksus, is right concentration? Herein, bhiksus, a bhiksu, separating (vivicca) himself from sensual pleasures (kāmehi), separating himself from evil dharmas (akusalehi dhammehi), abides attaining the first dhyāna (pathamaṃ jhānam), which is possessed of thought (savitakkam) and investigation (savicāram), is detachment-born (vivekajrūpa), and is joyful and pleasant (pītisukham).

By the calming down (vūpasamā) of thought and investigation, he abides attaining the second dhyāna (dutiyaṃ jhānam), in which there is inner tranquillity (ajjhattaṃ sampasādanam), one-pointedness of mind (cetaso ekodibhavam), and which is without thought, without investigation, concentration-born (samādhijānaṃ), joyful and pleasant.

By the fading away of joy (pītiyā ca virāgā), he abides disinterested (upekhako), mindful and aware (sato ca sampajāno), and experiences pleasure with the body (sukhaṃ ca kāyena paṭisamvedeti), of which the Noble Ones say “equanimous, mindful, abiding in pleasure (upekhako satimā sukhavīhārīti)”, and he abides attaining the third dhyāna (tatiyaṃ jhānam).

Through the giving up of pleasure and pain (sukhassa ca pahānā dukkhassa ca pahānā), through the ceasing of previous happiness and sorrow (pubbeva somanassa-domanassānam atthagama), he abides attaining the fourth dhyāna (catutthiyaṃ jhānam), which is free of pain and pleasure (adukkham-asukham), and possessed of disinterested mindfulness and purity (upekhā-sati-parisuddhiṃ). ...

As mentioned above, this discourse has no SA counterpart. Conversely, explanations of the eight items are found in two discourses of Shengdaofen
Xiangying of SA, namely SA 784 and SA 785, but for the former the SN counterpart SN 45. 21 lacks explanations, and for the latter, the counterpart is located in the Majjhima Nikāya rather than in SN. The explanations given in SA 784 and SA 785 differ from those quoted above in five cases: right view, right livelihood, right effort, right mindfulness, right concentration. In SA 784 they are as follows:

Right view: “holding that there are charity, teaching, and discipline; there are good conduct, evil conduct, and results of good and evil conduct; there are this world and the other world; there are parents and the arising of beings; there are arhants who are well arrived, well directed, who exist in this world and the other world, who abide fully knowing for themselves and declare: Birth is ended, noble conduct is established, done is what was to be done, there is no more of further becoming.”

Right livelihood: “seeking clothing, drink and food, lodging, [and] medicine in accordance with Dharma, not contrary to Dharma.”

Right effort: “arousing will and making effort, applying effort to keep aloof, being energetically capable, constantly cultivating and not backsliding.”

Right mindfulness: “being mindful, following mindfulness, neither unaware nor vain.”

Right concentration: “abiding with stable mind, firmly controlled, calm, samādhi, one-pointedness of mind.”

SA 785 generally agrees; however, it adds an extra dimension, stating that each item of the noble eightfold way is of two kinds. The first kind is “worldly, having influxes, having attachment, leading to good birth” (世俗, 有漏, 有取, 轉向善趣); for this type the explanations are as in SA 784, above. The other kind is “noble, supramundane, without influxes, without attachment, rightly ending suffering, leading to the ending of suffering” (聖, 出世間, 無漏, 無取, 正盡苦, 轉向苦邊). For this second kind the definitions are as for the first kind with this addition that in each case the practitioner knows and reflects on suffering, the arising of suffering, the ceasing of suffering, and the way leading to the ceasing of suffering. That is, each is accompanied by right view as defined in SN 45. 8 (quoted earlier).

8 T 2, pp. 203a-204a (CSA ii, pp. 389-393).
9 SN v, pp. 17-18.
10 MN 117: MN iii, pp. 72-78. See also another Chinese counterpart, MA 189: T 1, pp. 735b-736c.
11 T 2, pp. 203a-204a (CSA ii, pp. 390-393).
The definitions of the five items (right view, right livelihood, right effort, right mindfulness, right concentration) given in SA 784-785 are clearly different in wording from those given in SN 45.8, but the differences do not represent any sharp sectarian disagreement, except in the case of right view. For example, the explanations of right effort, right mindfulness and right concentration in SN 45.8 are also applied to the four right efforts, the four stations of mindfulness, and the four dhyānas respectively at other locations in both the SN and SA traditions. As regards right livelihood, the SA version is more specific than the SN, but not in disagreement with it. However, regarding right view, the definition given in SN 45.8 appears to be applicable to monks, while that given in SA 784 appears to be for lay people. The paired definitions in SA 785 cover both cases: worldly right view is as in SA 784; noble right view is as in SN 45.8. This does not constitute disagreement between SN and SA, since the sutras in question are not counterparts of each other.

Another SA sutra, SA 769, records the Buddha as saying to Ānanda that the noble eightfold way is "the right dharma-discipline vehicle", "the deva vehicle", "the noble vehicle", "the great vehicle", which is "able to conquer the affliction-army". The corresponding SN 45.4 says that the noble eightfold way in this dharma and discipline (dhammavinaya) is "the noble vehicle" (brahmāyāna), "the dharma vehicle" (dhammayāna), which is "unsurpassed for its conquest in the fight" (anuttara-saṅgāma-vijaya). Here, the SA version uses the term great vehicle (大乘), i.e. mahāyāna, while the SN version does not. Thus, the SA discourse appears to show here a feature of Mahāyāna Buddhism.

(2) The Seven Factors of Enlightenment

The Bojjaṅga Saṃyutta of SN and the the Juezhi Xiangying of SA deal mainly with the seven factors of enlightenment (satta bojjhaṅgā 七覺支/分), which they consistently list as follows:

13 T 2, pp. 200c-201a (CSA ii, p. 380).
14 SN v, p. 5.
15 CSA i, "RESA", p. 59.
16 E.g. SN 46.37 = SA 705, and SN 46.51 (cf. SN 46.2) = SA 715: SN v, pp. 94, 102-107 (cf. pp. 64-67); T 2, pp. 189b, 192a-193a (CSA ii, pp. 330, 340-342).
1. Enlightenment-factor of mindfulness (sati-sambojjhāṅga 念覺支/分)
2. Enlightenment-factor of investigating dharma (dhammavicaya-sambojjhāṅga 擇法覺支/分)
3. Enlightenment-factor of effort (viriya-sambojjhāṅga 精進覺支/分)
4. Enlightenment-factor of zest (pīti-sambojjhāṅga 憤覺支/分)
5. Enlightenment-factor of tranquillity (passaddhi-sambojjhāṅga 喜覺支/分)
6. Enlightenment-factor of concentration (samādhi-sambojjhāṅga 定覺支/分)
7. Enlightenment-factor of equanimity (upekṣa-sambojjhāṅga 悲覺支/分)

There is no clear explanation of the seven items in either version. The best available is in SN 46. 51 and its counterpart SA 715, which explains the nutriment (āhāra 食) of the seven enlightenment-factors, as follows.¹⁷

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SN 46. 51

(1) And what, bhiksus, is nutriment for the arising of the enlightenment-factor of mindfulness that has not arisen, or for the cultivation and fulfilment of the enlightenment-factor of mindfulness that has already arisen? There are, bhiksus, things on which the enlightenment-factor of mindfulness is to be based (satisambojjhāṅgaṭṭhāniyā dhammā). Thoroughly practising attention (yoniso manasikārabahūlīkāro) to these, this is nutriment for the arising of the enlightenment-factor of mindfulness ...

(2) And what, bhiksus, is nutriment

SA 715

(1) What is nutriment for the enlightenment-factor of mindfulness? It is the four stations of mindfulness. Having paid attention to these leads to the arising of the enlightenment-factor of mindfulness that has not arisen, leads to the growth of the enlightenment-factor of mindfulness that has already arisen. This is called nutriment for the enlightenment-factor of mindfulness.

(2) What is nutriment for the

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¹⁷ SN v, pp. 103-105. T 2, pp. 192c-193a (CSA ii, pp. 341-342).
Seven factors of enlightenment

(3) And what, bhiksus, is nutriment for the arising of the enlightenment-factor of effort? There is, bhiksus, the dhātu of attempt (ārambhadhātu), the dhātu of exertion (nikkamadhātu), the dhātu of endeavour (parakkamadhātu). Thoroughly practising attention to these, this is nutriment for the arising of the enlightenment-factor of effort ...

(4) And what, bhiksus, is nutriment for the arising of the enlightenment-factor of zest? There is zest and the realm that is zest. Having paid attention to these leads to the arising of the enlightenment-factor of zest ...

(5) And what, bhiksus, is nutriment for the arising of the enlightenment-factor of tranquillity? There are tranquillity of body and tranquillity of mind. Having paid
bhikṣus, tranquillity of body and tranquillity of mind (kāyapassaddhi cittapassaddhi). Thoroughly practising attention to these, this is nutriment for the arising of the enlightenment-factor of tranquillity ...

(6) And what, bhikṣus, is nutriment for the arising of the enlightenment-factor of concentration ...? There are, bhikṣus, the sign that is calm and the sign that is not bewildered (samathanimittam avyagganimittam). Thoroughly practising attention to these, this is nutriment for the arising of the enlightenment-factor of concentration ...

(7) And what, bhikṣus, is nutriment for the arising of the enlightenment-factor of equanimity ...? There are, bhikṣus, things on which the enlightenment-factor of equanimity is to be based (upekhasambojhaṅgaṇṭhaniyādhammā). Thoroughly practising attention to these, this is nutriment for the arising of the enlightenment-factor of equanimity ...

(6) What is nutriment for the enlightenment-factor of concentration? It is the four dhyānas. Having paid attention to these leads to the arising of the enlightenment-factor of concentration ...

(7) What is nutriments for the enlightenment-factor of equanimity? There are three dhātus. What are the three? They are the dhātu of elimination (斷界), the dhātu of fading of sensual desire (無欲界), the dhātu of cessation (滅界). Having paid attention to these leads to the arising of the enlightenment-factor of equanimity ...

The two versions have rather different wording and explanations, particularly for bojjhangas (1), (3), (6), and (7), for which the nutriments are said to be:
The two versions agree in frequently identifying the seven factors of enlightenment as the means for overcoming the five obstacles (pañca nīvaraṇāni 五障/五蓋), which are afflictions of mind (cetaso upakkilesā), and weaken wisdom (paññāya dubbi-karaṇā). The five obstacles are: 1. sensual desire (kāmacchanda 貪欲蓋), 2. ill-will (byāpāda = vyāpāda 腥恚蓋), 3. stolidity and drowsiness (thīna-middha 睡眠蓋), 4. over-balancing and worry (uddhacca-kukkucca 悲悔蓋), and 5. doubt and uncertainty (vicikiccha 疑蓋). Many discourses in the two versions oppose these five obstacles to the seven factors of enlightenment.¹⁸

(3) The Four Stations of Mindfulness

In the Satipaṭṭhāna Saṃyutta of SN and the Nianchu Xiangying of SA the main teachings relate to the four stations of mindfulness (cattāro satipaṭṭhāna 四念處). The two versions agree completely in their identification of the four.

For example, SN 47. 2:¹⁹

A bhikṣu should dwell mindful (sato) and aware (sampajāno). This is our instruction to you.

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¹⁸ Examples are: SN 46. 38: SN v, pp. 94-96 = SA 707: T 2, p. 189c (CSA ii, p. 331); SN 46. 51 (cf. SN 56. 2): SN v, pp. 102-107, 64-67 = SA 715: T 2, pp. 192a-193a (CSA ii, pp. 340-342), etc.

¹⁹ SN v, p. 142.
And how, bhiksus, is a bhiksu mindful? Herein, bhiksus, a bhiksu abides in body contemplating (or looking at) body (kāye kāyanupassī viharati), strenuous, aware, mindful, restraining covetousness and distress in the world (ātāpi sampajāno satimā vineyya loke abhijjhādomanassam). He abides in feelings (vedanāsu) contemplating feelings ... in mind (citte) contemplating mind ... He abides in phenomena (dhammesu) contemplating phenomena, strenuous, aware, mindful, restraining covetousness and distress in the world. Thus, bhiksus, is a bhiksu mindful.

And how, bhiksus, is a bhiksu aware? Herein, bhiksus, a bhiksu in going forth and in returning is acting with awareness (sampajānakārī). In looking in front and looking behind he is acting with awareness. In bending or relaxing he is acting with awareness. In wearing his robe, in bearing bowl and outer robe he is acting with awareness. In eating, drinking, chewing and tasting he is acting with awareness. In easing himself he is acting with awareness. In going, standing, sitting and sleeping, in waking, speaking and keeping silence he is acting with awareness. Thus, bhiksus, is a bhiksu aware.

The corresponding SA 622 gives the same explanation of *mindfulness* (正念) and *awareness* (正智), though it reverses the order, putting *mindfulness* second.²⁰

In both versions *mindfulness* is equated with practice of the four stations of *mindfulness* (body, feeling, mind, phenomena);²¹ *awareness* is described as applied in all bodily postures and movements, and appears to be covered by the first of the four aspects of *mindfulness*. No mention is made of *awareness* with respect to feeling, mind, and phenomena. This suggests that the practice based on the body is intended as an example equally applicable for feeling, mind, and phenomena. Or it is possible that the teaching of *awareness* is a practice different from *mindfulness*, but closely linked to it. These teachings on *mindfulness* and *awareness* are common to the two traditions.

The teachings on *mindfulness* and *awareness*, or the four stations of *mindfulness*, are connected, in both traditions, with training in *morality* (sīla) and with *concentration* (samādhi). Regarding the connection with

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morality, SN 47. 16 reports the Buddha as teaching the venerable Uttiya thus:22

... In this case, Uttiya, you must purify the fundament in good states (ādim eva visodhehi kusalesu dhammesu). And what is the fundament in good states? It is morality that is truly pure, and straight view (sīlañca suvisuddham diṭṭhi ca ujukā). Now, Uttiya, when your morality becomes truly pure and your view is straight, then, leaning on morality (silam nissāya), established in morality (sīle patiṭṭhāya), you should cultivate (bhāveyyāsi) the four stations of mindfulness. What four? ...

The corresponding SA 624 has almost the same.23 Thus, both versions say in common that morality is a foundation for practising the four stations of mindfulness.

Regarding the connection with concentration, SN 47. 4 states:24

Bhiksus, those bhiksus who are novices, not long gone forth from home, late-comers, into this dharma and discipline, should be encouraged for, advised for, and established in, the cultivation (bhavanāya) of the four stations of mindfulness. What four?

Here, friends, you abide in body contemplating body, strenuous, aware, one-pointed (ekodibhūtā), with tranquil mind (vippassanācittā), concentrated (samāhitā), with one-pointed mind (ekaggacittā), for knowledge of body as it really is (kāyassa yathābhūtāṁ ṇānāya). You abide in feelings (vedanāsu) contemplating feelings ... in mind (citte) contemplating mind ... You abide in phenomena (dhammesu) contemplating phenomena, strenuous, aware, one-pointed, with tranquil mind, concentrated, with one-pointed mind, for knowledge (ṁānāya) into phenomena as they really are.

Much the same is then said of bhiksus who are in training (sekhā), and of bhiksus who are arhants (arahanto). However, while novices do it for

22 SN v, p. 166 (cf. SN 47. 15: SN v, p. 165).
23 T 2, p. 175a (CSA ii, p. 264). See also SN 47. 15: SN v, p. 165 = SA 625: T 2, p. 75a (CSA ii, p. 264); SN 47. 3 = SA 610 and 624: T 2, pp. 171b, 175a (CSA ii, pp. 239, 264).
24 SN v, pp. 144-145.
knowledge of things as they really are (yathābhūtam ūnāya), trainees do it for comprehension (pariṇāṇa) and arhants are released (visāmyuttā). Here, where the usual account of the four stations has “strenuous (ātāpī), aware (sampajāno), mindful (satimā),” the SN discourse just quoted has “strenuous, aware, one-pointed (ekodibhūtā), with tranquil mind (vippasannacittā), concentrated (samāhitā), with one-pointed mind (ekaggacittā).” Mindfulness is replaced by concentration. The corresponding SA 621, while otherwise essentially identical, differs slightly at this same point. It reads: “strenuous, vigilant, mindful (正念), aware (正智), calmed (寂) and concentrated (定) or tranquil (静) mind.” Nevertheless, the two versions share the teaching that the practice or cultivation of the four stations of mindfulness goes together with concentration (samādhi).

In summary, SN and SA agree regarding the following: the composition of the four stations of mindfulness; the connection between mindfulness and awareness (sati, sampajañña); the importance of training in morality (sīla) as the basis or fundament (ādī) for mindfulness; and the status of concentration (samādhi) as a state of mindfulness.

(4) The Five Faculties

Comparison of Indriya Saṃyutta of SN and Gen Xiangying of SA can only be partial, because the first part of the SA version is lost (it was located in the missing fascicle 25). The surviving part deals mainly with a set of five faculties (pañca indriyāni 五根), to be discussed shortly. In addition to these, the SN version records the following sets:

1. Faculties of femininity, of masculinity, and of vitality (itthindriyaṃ purisindriyaṃ jīvitindriyaṃ) (SN 48. 22)
2. Faculties of knowing the unknown, of insight/knowledge, and of perfect insight (anaññātaññassāmiṃdriyaṃ aññindriyaṃ aññatāvindriyaṃ) (SN 48. 23).
3. Six sense faculties (cha indriyāni) (SN 48. 25-30)
4. Faculties of pleasure, of discomfort, of happiness, of distress, and of neutrality (sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upakhindriyaṃ) (SN 48. 31-40)

26 See Chapter 1, p. 19 and Appendix 1, p. 245. CSA ii, p. 292, note 1.
Five faculties

5. Five sense faculties (without the mental faculty of the six sense faculties) (SN 48. 41-42)

Of the discourses containing these five sets, only that for No. 2 has an SA counterpart – SA 642. Its corresponding set of faculties is slightly different: the faculties of knowing the unknown, of insight/knowledge, and of the unknown (未知當知根, 知根, 無知根).28

In the two versions of the saṃyukta the most common teaching is the following set of five faculties (pañca indriyāni 五根):29

1. Faith-faculty (saddhindriya 信根)
2. Effort-faculty (viriyindriya 精進根)
3. Mindfulness-faculty (satindriya 念根)
4. Concentration-faculty (samadhindriya 定根)
5. Wisdom-faculty (paññindriya 慧根)

The explanations or definitions of these five are consistent in the two versions, except in the case of the faith-faculty.30 For this two definitions are found:

The first definition, found in SN 48. 9-10, reads as follows:31

Herein, bhiksus, the noble disciple has faith (saddho). He has faith in the wisdom of the Tathāgata (tathāgatassa bodhirp), thus: He, the Exalted One (Bhagava), is arhant (araham), perfectly enlightened (sammāsambuddho), complete in knowledge and practice (vījācaraṇasampanno), well gone (sugato), world-knowner (lokavidū), unsurpassed (anuttaro), charioteer of men to be tamed (purisa-dammasārathi), teacher of devas and humankind (sathā devamanussānām), wakened (buddho), exalted (bhagavā). This, bhiksus, is called faith-faculty.

In the corresponding SA 647 it reads:32

28 T 2, p. 182a (CSA ii, pp. 292-293).
29 SN 48. 1: SN v, p. 193 = SA 643: T 2, p. 182a (CSA ii, p. 293), etc.
31 SN v, pp. 196-197.
32 T 2, p. 182b (CSA ii, p. 294).
A bhiksu has a mind of pure faith in the Tathāgata, fundamentally firm, [such that] all other devas, Māras, brahmas, recluses, brahmmins, and other worlds [of beings] are not able to harm his mind [regarding his definite faith in the Tathāgata]. This is called faith-faculty.

The two versions differ here in wording, employing different stock phrases; but they agree in stating that faith-faculty is definite faith in the Buddha.

In the second definition, the SN equates faith-faculty with the four limbs of stream-entry (cattāri sotāpattiyaṅgāni), while SA equates it with the four definite faiths (四不壞淨). Neither version of the discourse explains what these two four-membered sets are, but explanations can be found in another saṃyukta, namely the Sotāpatti Saṃyutta and its counterpart Buhuaijing Xiangying (不壞淨相應). They indicate that the two sets are equivalent.

For the remaining four of the five faculties the two versions agree completely in relating them to the following sets:

2. Effort-faculty: the four right efforts (sammappadhānāni 四正斷)
3. Mindfulness-faculty: the four stations of mindfulness (satipaṭṭhānāni 四念處)
4. Concentration-faculty: the four dhyānas (jhānāni 四禪)
5. Wisdom-faculty: the four noble truths (ariyasaccani 四聖諦)

With regard to the relative importance of the faculties, SN 48. 52 states:

Bhiksu, as long as noble knowledge (ariyānā) has not uprisen in the noble disciple, there is no stability (saṃthiti) of the [other] four faculties, there is no steadfastness (avaṭṭhiti) of the [other] four faculties. But when noble knowledge has uprisen in the noble disciple, then, bhiksu, there is stability of the [other] four faculties, there is steadfastness of the [other] four faculties.

33 SN 48. 8: SN v, p. 196 = SA 646: T 2, p. 182b (CSA ii, p. 294). For the term definite faith (不壞淨) the corresponding Pāli is avecca-pasāda (Skt. avetya-prasāda); see (10) Stream-entry in this chapter, p. 229.
34 See (10) Stream-entry, pp. 228-235.
36 SN v, p. 228.
The corresponding SA 654-656 agree, stating that, among the five faculties, “wisdom is the head, because it comprehensively stabilises [them]” (慧為其首，以攝持故) 37 Thus, the two versions report in common that the cultivation of wisdom-faculty is fundamentally important for the development of the other four faculties. Although last in the order of listing the five faculties, wisdom-faculty is the chief.

In its explanations of the five faculties, SA 659 employs a word not found in the corresponding SN 48.50, namely bodhicitta (菩提心) 38

What is faith-faculty? If a noble disciple generates bodhicitta (菩提心) with regard to the Tathāgata to attain a mind of pure faith, this is called faith-faculty. What is effort-faculty? [If] he generates bodhicitta with regard to the Tathāgata to strive with effort, this is called effort-faculty. ... mindfulness-faculty. ... concentration-faculty. What is wisdom-faculty? [If] he generates bodhicitta with regard to the Tathāgata to give rise to wisdom, this is called wisdom-faculty.

The SN counterpart lacks the word bodhicitta. For example in the case of faith, it simply states: “... a noble disciple who is utterly devoted to faith (ekatagato abhippasanno) in the Tathāgata, ... who has faith (saddhassa) ...” 39 The presence in the SA version of the term bodhicitta, much used in Mahāyāna Buddhism, is likely to represent a relatively late addition. 40

In summary, except for the case of the term bodhicitta, there is no major difference in the teachings on the five faculties in the two versions. The various other sets of faculties recorded in SN are likely to have had counterparts in the missing part of the extant SA.

(5) The Four Right Efforts

The Sammappadhāna Samyutta of SN deals mainly with the four right efforts (cattāro sammappadhānā). 41 As noted in Chapter 1, the section of SA

39 SN v, p. 225.
41 SN v, pp. 244-245.
containing the corresponding Zhengduan Xiangying is lacking (it was in the missing fascicle 25). Consequently, a full-scale comparison cannot be undertaken here. However, the corresponding term, *si zheng-qin* (四正勤) or *si zheng-duan* (四正断) does occur elsewhere in SA, and the principal relevant contents are found at SA 647 and 877-879. On the basis of these, a few broad comparative observations will be briefly made.

Regarding the definition of the *four right efforts*, the SN and SA agree on the contents but differ regarding the sequence. In SN the four are listed as:

1. right effort in preventing evil states that have not arisen,
2. right effort in eliminating evil states that have already arisen,
3. right effort in generating good states that have not arisen,
4. right effort in consolidating good states that have already arisen.

SA 647 and 877-879 reverse the positions of the first two in the listing.

(6) The Five Powers

The contents of Bala Samyutta of SN and Li Xiangying of SA are vastly different. Of the 110 “discourses” in SN Bala Samyutta the first presents a list of the *five powers*, while the remainder are devoid of significant content. The forty-two discourses of Li Xiangying of SA contain various information about the *five powers*. Twenty of them have Pāli counterparts, but they are located in the Aṅguttara Nikāya rather than in SN. The present comparison is correspondingly limited in scope. SN and SA agree in listing the *five powers* (pañca balāṇī 五力) as follows:

42 See Chapter 1, p. 19 and Appendix 1, p. 245. CSA ii, p. 281, note 1.
43 *Si zheng-qin* at T 2, pp. 14a, 19c, 87c; *si zheng-duan* at T 2, pp. 176c, 182b, 183b, 184a, 185c, 186a, 188a, 192b, 213c, 221a-b.
44 T 2, pp. 182b-c, 221a-b (CSA ii, pp. 294-295; iii, pp. 539-540). SA 647, mentioned earlier on pp. 219-220 and in note 35, belongs to Gen Xiangying, the SA counterpart of Indriya Sāmyutta.
45 E.g. SN 49. 1-12: SN v, pp. 244-245.
46 T 2, pp. 182b-c, 221a-b (CSA ii, pp. 294-295; iii, pp. 539-540).
47 SN v, pp. 249-253.
48 T 2, pp. 184a-189a (CSA ii, pp. 302-327).
49 SN 50. 1, 56-57, 110: SN v, pp. 249, 251-253 (no SA counterparts). SA 673-676: T 2, p. 185b-c (CSA ii, pp. 310-311), where the counterparts of SA 673 and 675 are AN 5. 13 and 15: AN iii, pp. 10-12; and SA 674, 676 have no Pāli counterpart.
Four bases of supernormal power

1. Faith-power (saddhābala 信力)
2. Effort-power (viriyabala 精進力)
3. Mindfulness-power (satibala 念力)
4. Concentration-power (samādhībala 定力)
5. Wisdom-power (paññābala 慧力)

The five powers are therefore the same as the five faculties (indriya 根) dealt with above. The essential identity of the two sets is stated in Indriya Saṃyutta: SN 48. 43.51

(7) The Four Bases of Supernormal Power

For the Iddhipāda Saṃyutta of SN the counterpart in SA is the Ruyizu Xiangying, which, as mentioned above, is entirely lost. Consequently, the following discussion is based on the SN version. It examines briefly the main teachings on the cattāro iddhipādā, the four bases (literally feet) of supernormal power. SN 51. 1 identifies the four as: 53

1. the base of supernormal power (iddhipāda) that is intention-concentration (chanda-samādhi) endowed with the activity of striving (padhāna-saṅkhāra-samannāgata).
2. the base of supernormal power that is effort-concentration (viriya-samādhi) endowed with the activity of striving.
3. the base of supernormal power that is mind/thought-concentration (citta-samādhi) endowed with the activity of striving.
4. the base of supernormal power that is investigation-concentration (vīmaṃsā-samādhi) endowed with the activity of striving.

The terms chanda-samādhi, viriya-samādhi, citta-samādhi, and vīmaṃsā-samādhi (intention-concentration etc.) are explained at SN 51. 13 in terms of cittassa ekaggataṁ (one-pointedness of mind). Also, padhāna-saṅkhārā (the activities of striving) is explained in terms of the four right efforts. Thus, each of the four bases of supernormal power is a twofold practice:

51 SN v, p. 219.
52 See Chapter 1, p. 19 and Appendix 1, p. 245. CSA ii, pp. 283-289.
53 SN v, p. 254.
54 SN v, pp. 268-269.
The path of *supernormal power*, intimately connected with cultivation of the meditative state of concentration (sамādhi). Although the counterpart SA discourses are missing, the term corresponding to cattāro īdhīpādā, namely *si ruyizu* (四如意足), can be found elsewhere in SA, and an explanation similar to the one quoted above from SN is also found elsewhere in SA. The basic teachings on the *four bases of supernormal power* are, therefore, certainly shared by the two traditions.

SN 51. 19 provides four relevant terms: (i) *iddhi* (supernormal power), (ii) *iddhipāda* (basis of supernormal power), (iii) *iddhipādabhāvanā* (cultivation of the bases of supernormal power), and (iv) *iddhipādabhāvanā-gāmini paṭipadā* (the way leading to cultivation of the bases of supernormal power). They can be summarised as follows:

(i) *Iddhi*: The term *iddhi* is explained as referring to the first of the cha abhiññā, the six “supernormal knowledges”, namely iddhi-vidhā, manifold forms of psychic power.

(ii) *Iddhipāda*: This is “that way, that practice (yo maggo ya paṭipadā) which leads to receiving of, obtaining of iddhi.”

(iii) *Iddhipādabhāvanā*: This refers to the cultivation of the *four bases of supernormal power*, or “the four samādhis” (chanda-samādhi, viriya-samādhi, citta-samādhi, and viṁśatī-samādhi).

(iv) *Iddhipādabhāvanā-gāmini paṭipadā*: This is identified as the noble eightfold way (ariya aṭṭhaṅgika magga).

Regarding cultivation of the *four bases of supernormal power*, SN 51. 20 provides some details. It indicates that for each of the four the meditator practises so that he is:

- not over-sluggish (na atilīna);
- not overstrained (na atipaggahīta);
- not inwardly cramped (na aṭṭhātta sankhīta);
- not outwardly confused (na
bahirddha vikkhitta);\textsuperscript{60} conscious of what is behind and before him (pacchāpuresasaññī); aware of the body as enclosed by skin and full of various impurities; cultivating the four bases (iddhipādā) by night just as by day; cultivating his mind to shining (sappabhāsaṃ cittam bhāveti).\textsuperscript{61}

To summarise, although the texts comprising Ruyizu Xiangying of SA are entirely lost, the corresponding term, si ruyizu (四如意足) and enumerations of the four can be found elsewhere in SA. Thus, the four bases of supernormal power are common to the two traditions. Regarding the status of details provided in SN, such as the set iddhi, iddhipāda, iddhipādamabhāvanā, and iddhipādamabhāvanāgāmini paṭipadā, and the method for cultivating the four, no conclusions can be drawn.

This completes the survey of the seven sections that correspond to the bodhipakkhiya-dhammas. The remaining four sections will now be examined in turn.

(8) Mindfulness by in- and out-breathing

The Ānāpāna Saṁyutta of SN and its counterpart, Annabannanian Xiangying of SA, deal mainly with mindfulness by in- and out-breathing (ānāpānasati 安那般那念).

The practice of mindfulness by in- and out-breathing is portrayed in both traditions as a technique in seated meditation for the development of concentration (samādhi 三昧). In SN 54. 1 the Buddha describes it thus:\textsuperscript{62}

Bhikṣus, in this connection, a bhikṣu, going to the forest or going to the root of a tree or going to an empty/lonely place, sits cross-legged (nisīdati pallaṅkaṃ), holding the body straight (ābhujitvā ujuṃ kāyam), setting up mindfulness in front of him (parimukhaṃ satim upaṭṭhapetvā), mindfully breathes out and mindfully breathes in (sato va assasati sato va passasati).

As he breathes out a long breath, he knows (pajānāti): A long breath I breathe out. As he breathes in a long breath, he knows: A long breath I breathe in. As he breathes out a short breath, he knows: A

\textsuperscript{60} SN v, pp. 277, 279-280.
\textsuperscript{61} SN v, pp. 278-280.
\textsuperscript{62} SN v, p. 311.
short breath I breathe out. As he breathes in a short breath, he knows: A short breath I breathe in. ...

The corresponding SA 803 differs slightly in wording, but the main content is as above. The terms, "sitting cross-legged, holding the body straight (nisīdati pallaṅkām ābhujitvā ujjūm kāyam 端身 正坐), setting up mindfulness in front of him (parimukham satim upaṭṭhapetvā 繫念面前)",

clearly relate to seated meditation. SN 54. 7 and its counterpart SA 806 indicate that this practice of mindfulness by in- and out-breathing in seated meditation is cultivation of concentration (samādhi 三昧), resulting in "no wavering or shaking of body, and no wavering or shaking of mind" (neva kāyassa iñjitattaṁ vā hoti phanditattāṁ vā na cittassa iñjitattaṁ vā hoti phanditattāṁ vā; SA: 身心不動 "no movement of body or mind").

Following the above teaching, both versions list a series of sixteen practices. The SN version states:

He trains himself (sikkhati): Feeling/experiencing through the whole body (sabbakāyapaṭiṣamvedī), I shall breathe out and in; calming down the bodily activity (passambhyām kāyasaṅkhāram), I shall breathe out and in.

He trains himself: Feeling joy (pīṭapaṭiṣamvedī), I shall breathe out and in; feeling pleasure (sukha-paṭiṣamvedī), I shall breathe out and in.

He trains himself: Feeling the mental activity (cittasaṅkhāra-paṭiṣamvedī), I shall breathe out and in; calming down the mental activity (passambhyām cittasaṅkhāram), I shall breathe out and in; feeling the mind (citta-paṭiṣamvedī), I shall breathe out and in; gladdening the mind (abhippamodayaṅ cittam), I shall breathe out and in; composing the mind (samādahāṅ cittam), I shall breathe out and in; detaching the mind (vimocayaṅ cittam), I shall breathe out and in.

He trains himself: Observing impermanence (aniccānupassi), I shall breathe out and in; observing fading of desire (virāgānupassi), I shall

63 T 2, p. 206a-b (CSA ii. p. 413).
64 SN v, p. 316; T 2, pp. 206c-207a (CSA ii, p. 416).
65 SN v, pp. 311-312.
breathe out and in; observing cessation (niruddhânupassī), I shall breathe out and in; observing renunciation (paṭinissagganupassī), I shall breathe out and in.

The SA counterpart (SA 803) has almost the same, differing only in the final section, as shown:

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>impermanence (anicca)</td>
<td>impermanence (無常)</td>
</tr>
<tr>
<td>fading of desire (virāga)</td>
<td>abandoning (斷)</td>
</tr>
<tr>
<td>cessation (niruddha)</td>
<td>fading of desire (無欲)</td>
</tr>
<tr>
<td>renunciation (paṭinissagga)</td>
<td>cessation (滅)</td>
</tr>
</tbody>
</table>

The observations (anupassanā 観察) listed are slightly different, but the overall progression in insight is the same. This final section indicates that the teaching of *mindfulness by in- and out-breathing* links the practice of *concentration* to insight and liberation. It moves from the practice of mindfully knowing the bodily breathing in seated meditation, through calming of bodily and mental activities, to observing impermanence and so on. These main teachings are shared in common by the two versions.

(9) Training

For the Xue Xiangying of SA, there is, as noted above, no “Sikkhā Saṃyutta” in SN; most of the discourses of Xue Xiangying have their Pāli counterparts in the Tika-nipāta of AN. The following comparison is therefore limited to just the main teachings on the subject of *training*.

Regarding what is meant by *training* there is no substantial difference between the two traditions. SA 817 and 832 and their counterparts AN 3. 89 and 88 agree that there are *three forms of training* (三學 tisso sikkhā).

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67 = pahāna.
68 Regarding this practice linking various stages of concentrative meditation and liberation from the āsavas, see SN 54. 8: SN v, pp. 316-320 = SA 814: T 2, p. 209a-b (CSA ii, pp. 425-426).
69 See Chapter 1, pp. 19, 22 and Appendix 1, p. 246. CSA ii, pp. 429-447. AN i, pp. 101-300.
70 T 2, pp. 213c, 210a-b (CSA ii, pp. 445-446, 431-432). AN i, pp. 235-236 (cf. p. 64).
Apart from a difference in AN 3. 89 regarding (3), the sources agree in explaining the three, as follows:

(1) The training of higher morality: A bhiksu lives moral (戒 sīlavā) and restrained (samvutto) with the restraint of the Obligations (波羅提木叉律儀 pātimokkha-sāmvara); proficient in following the practice of right conduct, seeing danger in the slightest faults, he trains himself conforming to the rules of training (受持學戒 samādāya sikkhati sikkhiipadesu).

(2) The training of higher mind: A bhiksu, remote from sensual desire (欲 kāma) and evil unskilful dharmas, abides attaining (the first dhyāna ... and so on to) the fourth dhyāna.

(3) The training of higher wisdom: A bhiksu knows suffering as it really is, its arising, its ceasing, and the way leading to the cessation of suffering as it really is.

AN 3. 89, however, explains (3) as follows:71

Herein a bhiksu, by destroying the influxes (āsavānaṃ khayā), in this very life, himself [comes] to know thoroughly the mind-liberation, the wisdom-liberation (ceto-vimuttim paññāvimuttim), which is without influxes (anāsavāṃ), [and] abides having realised and attained it.

This wording differs only in placing emphasis on the cessation of suffering. Hence the two versions basically agree in their account of the three forms of training.

(10) Stream-entry

The Sotāpatti Samyutta of SN and its SA counterpart, Buhuaijing Xiangying deal mainly with a set of four qualities, called limbs of stream-entry (sotāpattiyaṅgāni 入流分), though in SA the more usual term is definite

71 AN i, p. 236.
faiths (不壞淨). At SN 55. 16-17 and their counterpart SA 836 the four are given as: 72

1. definite faith (aveccappasāda) in the Buddha (佛不壞淨)
2. definite faith in the Dharma (Dhamma) (法不壞淨)
3. definite faith in the Saṅgha (僧不壞淨)
4. noble morality (ariyakanta-sīla “morality loved by the noble ones”, 聖戒)

Possession of definite faith in Buddha-Dharma-Saṅgha is clearly connected with the notion of the three refuges (saraṇa). 73 Although only the first three of the four items include the term “definite faith”, the SA version usually calls the set the four definite faiths (四不壞淨). Also, in both SN and SA the first of the five faculties, faith-faculty (saddhindriya 信根), is explained either as the four limbs of stream-entry or as the four definite faiths. 74 This suggests that the definite faith of the first three limbs is to be thought of as continuing into the fourth, possession of morality.

In SN 55. 1 (counterpart of SA 835) 75 and SA 848 (counterpart of SN 55. 35) 76 the four are explained as follows:

<table>
<thead>
<tr>
<th>SN</th>
<th>SA</th>
</tr>
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<tbody>
<tr>
<td>1. Herein, bhikṣus, a noble disciple is possessed of definite faith in the Buddha, [thus:] He, the Exalted One, is arhant, perfectly enlightened ... awakened, an exalted one. (as on p. 219).</td>
<td>1. A noble disciple reflects (念) on the matter of the Tathāgata (如來事) thus: He, the Tathāgata, is a worthy one/arhant, ... (same as SN).</td>
</tr>
<tr>
<td>2. He is possessed of definite faith in the Dharma (Teaching), [thus:] The Dharma is well proclaimed (svākkhāto) by the Exalted One, seen in</td>
<td>2. Bhikṣus, a noble disciple reflects on the matter of the Dharma (法事) thus: The right Dharma and discipline spoken by the Tathāgata</td>
</tr>
</tbody>
</table>

74 See (4) The Five Faculties, p. 220, above.
75 SN v, p. 343 (= T 2, p. 214a-b; CSA ii, p. 451).
this very life (sandīṭṭhiko), timeless (akāliko), inviting one to come and see (cchipassiko), leading onward (opanayiko), individually to be known by the wise (paccattam vedītabbo viññūḥiti).  

3. He is possessed of definite faith in the Saṅgha (Assembly), [thus:] the assembly of disciples (sāvaka-saṅgho) of the Exalted One is practising righteously (suppaṭipanno), practising uprightly (ujupaṭipanno), practising in the right path (nāyapatiṇāno), practising in the proper course (sāmicipaṭipanno), namely the four pairs of persons, the eight sorts of persons (cattāri purisayugāni aṭṭhapurisapuggalā).  

That is the assembly of disciples of the Exalted One. They are worthy of honour, worthy of reverence, worthy of offerings, worthy of salutations with clasped hands (aṇjalikaraṇīyo) – an unsurpassed field of merit for the world (anuttaram puññakhettam lokassa).  

4. He is possessed of morality/precepts (sīlehi) that are loved by the noble ones (ariyakantehi), unbroken, faultless, unspotted, unblemished, giving freedom, praised by the wise, untarnished, conductive to concentration (samādhi-samvattanihehi).  

4. Bhiksus, a noble disciple reflects on himself in all matters of morality/precepts (所有戒事), and thinks thus: I am possessed of morality that is unbroken, faultless, unspotted, praised by the wise, not disgusting to the wise.
Thus, the two versions give similar accounts of the four.

SN 55. 28-29 and their counterparts SA 845-846 provide information on the specific contents of Dharma and morality, the second and fourth of the four qualities, as follows.

In SN 55. 28-29 the Buddha teaches a lay person (SN 55. 28) and a group of bhiksus (SN 55. 29), about three notions: 79

- calming the fivefold guilty dread (pañcabhayāni verāni vūpasantāni)
- possessing the four limbs of stream-entry (catuhi sotāpattiyaṅgehi samannāgato)
- seeing well the noble method and penetrating it by insight (ariyo ṅāyo paññāya sudiṭṭho supaṭividdho)

In the corresponding SA 845-846 he teaches, to bhiksus only, a slightly different set of three: 80

- calming the fivefold guilty dread (五恐怖、怨對休息)
- definitely not doubting three things (三事決定不生疑惑)
- seeing, as it really is, the noble right way (如實知見賢聖正道)

The three things that are definitely not doubted are Buddha, Dharma, and Saṅgha. 81

The calming of the fivefold guilty dread refers to the absence of guilty dread that comes with keeping the five precepts: abstaining from killing, stealing, sexual misconduct, false speech, and intoxicating liquor. 82

The SN version speaks of “seeing with insight the noble method”; this refers to fully seeing arising by causal condition (paṭiccasamuppāda) in both arising and ceasing modes (in twelve factors). 83 The SA version, however, speaks of “seeing, as it really is, the noble right way”; this refers to fully knowing the four noble truths, the noble eightfold way, and arising by causal condition in both arising and ceasing modes (in twelve factors). 84 Here SA has two items more than SN.

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79 SN v, pp. 387-389.
80 T 2, pp. 215c-216a (CSA ii, pp. 457-459).
81 T 2, p. 216a (CSA ii, p. 458).
83 SN v, pp. 388-389.
84 T 2, p. 216a (CSA ii, pp. 458-459).
The following are further examples of references to the same four items:

(1) SN 55. 13 (cf. SN 55. 4) report Sāriputta as instructing Ānanda thus:85  

Friend, by abandoning four things (dhammānam), by possessing four things, human beings (pajā) are thus proclaimed by the Exalted One as stream-enterers, of a nature not to decline, assured, bound for enlightenment (sotāpattā avinipātadhammā niyatā sambodi-parāyanā).

The four things are the above-named four qualities. The counterpart, SA 844, has similar wording, except that it refers to the Buddha as "the Tathāgata who is a worthy one/arhant, perfectly enlightened", and adds:

Having been born seven times in heavens and human [worlds], he then attains the complete ending of suffering.86

This statement about seven births is not found in any discourse in the SN version (Sotāpatti Saṁyutta).87 The two versions are, nevertheless, agreed that those who are possessed of the four qualities are "stream-enterers ... bound for enlightenment".

(2) At SN 55. 30 the Buddha says to a layman:88  

Also, Nandaka, possessed of these four things, the noble disciple is blessed (connected, saṁyutto) with long life, both heavenly (dibbena) and human (mānussena), blessed with beauty, blessed with happiness, blessed with good name, blessed with sovereignty, both heavenly and human.

This discourse mentions five blessings (connections), both heavenly and human. The corresponding SA 833 adds a further five: visible forms, sounds, odours, tastes, and tangible things, both heavenly and human. It is possible that these five extra items in SA 833 are a later addition.89

85 SN v, pp. 362, 364 (cf. 346-347).
86 T 2, p. 215c (CSA ii, p. 457), counterpart of both SN 55. 13 and 4.
87 But this statement is found in AN 3. 86: AN i, p. 233.
88 SN v, p. 390.
89 T 2, pp. 213c-214a (CSA ii, p. 450). Cf. other benefits of possessing the four things listed at SN 55. 44 = SA 834: "Bhiksus, the noble disciple who is possessed of the four things is called ‘rich, very rich, having great possessions, great fame’ (aḍḍho mahaddhano
(3) At SN 55.1 the Buddha says: ⁹⁰

Bhiksus, although a noble disciple lives on gathered scraps and wears rags, he is possessed of four things, and then is released (parimutto) from hell (niraya), from the realm of animals (tiracchayoniya), and from the realm of ghosts (pittivisaya). He is released from evil-rebirth, from the woe-realm, from downfall (apāya-duggati-vinipātā). (The four things are then listed.)

Similarly, SN 55.16-17 report the Buddha as telling bhiksus that they should give advice to appropriate people so that they become established in the four limbs of steam-entry, because if a person is possessed of the four,

it is an absolute impossibility that such a person should be reborn in hell, the realm of animals, or in the realm of ghosts (nirayaṃ và tiracchānayoniṃ và pittivisayaṇaṃ vā). ⁹¹

The corresponding SA 835 (= SN 55.1) and SA 836 (= SN 55.16-17) record the same teaching. ⁹² Accordingly, despite certain differences in expression, the two versions agree regarding the benefits for those who possess of the four qualities. This indicates that encouraging faith, as well as morality, was part of the early Buddhist teaching.

(4) In SN 55.34-35 and their counterparts SA 847-848 the Buddha calls the four qualities the four deva-paths to the heavens (cattāri devānaṃ devapadāṇi 四種諸天道). ⁹³ They then add that the noble disciple reflects (paṭīsaṃcikkhati 念) thus: ⁹⁴

What is a deva-path to the heavens (devānaṃ devapadān)? He knows (pajānāti) thus: Now indeed I hear the devas who have non-malice (abyāpajjha 無惡) as the highest (parameṣṭhi 爲上). So then I am also without malice (na byābādhemi 不起瞋恚), whether fearful or

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⁹⁰ SN v, p. 342.
⁹¹ SN v, pp. 365-366.
⁹² T 2, p. 214a-b (CSA ii, pp. 451-452).
⁹⁴ SN 55.35: SN v, p. 393; cf. its counterpart SA 848: T 2, p. 216b-c (CSA ii, p. 460).
steady (tasaṁ vā thāvaraṁ vā 若怖若安).\textsuperscript{95} I surely abide possessed of the dharma of the deva-path (devapada-dhamma-samannāgato).

Thus, both versions emphasise non-malice in connection with the four qualities. They also agree in referring to the four as the four deva-paths to the heavens. SN 55. 31 identifies the four qualities as being “four merit-yields, goodness-yields, happiness-nutriments (cattāro puññābhisandā kusalābhisandā sukhassāhāra)”\textsuperscript{96} SN 55. 32 is similar, but equates the merit-yields etc. with the three faiths (in Buddha-Dhamma-Saṅgha) together with generosity and charitable giving (dāna).\textsuperscript{97}

Then again, bhiksus, the noble disciple lives at home (agāram ajhāvasati) with heart free from the taint of stinginess (vigata-malamaccherena cetasa); he is munificent/generous (mutta-cāgo), pure-handed (payata-pāṇī), delighting in donation (vossagga-rato), accessible to begging (yāca-yogo), delighting in sharing and charitable giving (dāna-sāmūbhāga-rato).

The corresponding SA 838 (= SN 55. 31) and SA 840 (= SN 55. 32) have similar teachings.\textsuperscript{98} Accordingly, in the two versions (SN 55. 31-32 = SA 838, 840) the four qualities and the notion of charitable giving (dāna) are “merit-yields, goodness-yields, happiness-nutriments”. Here, both SN and SA replace morality with charitable giving when referring to the life of a lay-person (agāra).\textsuperscript{99}

To summarise, the Sotāpatti Saṅyutta of SN and its counterpart Buhuaijing Xiangying of SA record in common a set of four items, called the four limbs of stream-entry (in SN) or the four definite faiths (in SA), and also known as deva-paths to the heavens. The explanations of the four components or qualities are very similar in the two versions, including the specific details of Dharma and morality (sīla).

\begin{itemize}
\item \textsuperscript{95} PED: pp. 298, 309 also translates “tasa-thāvara” as “movable (animal) and immovable (vegetable) beings (world)”. Here, “whether fearful or steady” (tasaṁ vā thāvaraṁ vā) is preferable for both versions.
\item \textsuperscript{96} SN v, p. 391.
\item \textsuperscript{97} SN v, p. 392.
\item \textsuperscript{98} T 2, pp. 214c-215a (CSA ii, pp. 453-454).
\item \textsuperscript{99} This term implies the state of a lay-person, as opposed to anagāra, the state of a homeless mendicant (cf. PED, p. 3.)
\end{itemize}
A major concept presented here is that of faith (pasāda). The verbal form of this word is pasīdati, which means not only "to have faith", but also "to be clear and calm; to become of peaceful heart; to be purified, reconciled or pleased".100 So, pasāda appears to signify "calmed faith". As mentioned in section (4) The Five Faculties, the faith-faculty is equated with the four limbs of stream-entry or the four definite faiths of the present section. The faith-faculty is shown to be essentially governed and stabilised by the wisdom-faculty, connected with individually full understanding of the four noble truths.101 Thus, "faith" in these discourses clearly refers to something very different from fanatical or blind faith.

It is found that where the four limbs of stream entry or the four definite faiths are expounded, the Buddha is mainly teaching bhiksus, not lay-people. Thus, it is likely that this teaching was an advanced one, primarily for bhiksus, though lay-people are also sometimes included among the listeners.

(11) The four noble truths

The Sacca Saṁyutta of SN and its counterpart Di Xiangying of SA deal mainly with the four noble truths (cattāri ariyāsaccāni 四聖諦).102

(a) The two versions agree completely in listing the four truths as follows:

1. The noble truth of suffering
   (dukkham ariyāsaccaṃ 苦聖諦)
2. The noble truth of the arising of suffering
   (dukkhasamudayam ariyāsaccaṃ 苦集聖諦)
3. The noble truth of the cessation of suffering
   (dukkhanirodham ariyāsaccaṃ 苦滅聖諦)
4. The noble truth of the way leading to the cessation of suffering
   (dukkhanirodhagāminī paṭipadā ariyāsaccaṃ 苦滅道跡聖諦)

Explanations of the four noble truths are found only in the SN version of the saṁyutta, for example in SN 56. 11 but not in its counterpart SA 379.103 The four are explained as follows:

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100 PED, p. 447.
101 See pp. 220-221, above.
102 Their locations relative to other saṁyuktas are different in the two collections; see Chapter 1, p. 19 and Appendix 1, pp. 244, 251.
1. Suffering: birth, decay, sickness, death, grief, lamentation, pain, distress, and despair; being conjoined with things one dislikes (apppiyehi sampayogo), being separated from things one likes (piyehi vippayogo); not getting what one wants (yam p'iccha na labhati); in short, the five aggregates of attachment (pañcupadānakkhandhā).\(^{104}\)

2. The arising of suffering: Craving (tañhā) that leads to re-becoming (ponobhavika), along with delight and desire (nandi-rāga), finding pleasure (abhinandinā) here and there, namely: craving for sensuality (kāmatañhā), becoming (bhavatañhā), and non-becoming (vibhavatañhā).\(^{105}\)

3. The cessation of suffering: The remainder-less fading away and cessation (asesa-viraga-nirodho) of this craving, giving up (cago), renunciation (paṭinissaggo), liberation (mutti), non-attachment (anālayo).\(^{106}\)

4. The way leading to the cessation of suffering: The noble eightfold way.\(^{107}\)

Two other SN discourses, both lacking SA counterparts, give the same explanations for the second to fourth Truths, but differ regarding the first: SN 56. 13 says only that suffering is the five aggregates of attachment, while SN 56. 14 says it is the six internal sense spheres (cha ajjhattikāni āyatanāni).\(^{108}\)

Although these explanations of the four noble truths are not found in the SA version of the saṁyukta, content similar to that given in SN 56. 11, above, regarding suffering, its arising, its ceasing, and the way, is found elsewhere in SA, as seen in previous chapters.

(b) In his well-known first discourse the Dhammacakkappavattana Sutta, SN 56. 11 and its counterpart SA 379, the Buddha teaches the four noble truths in three aspects. The two versions agree in content but differ in sequence, as shown in the table below:

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103 SN 56. 11 and 12 are counterparts of SA 379: T 2, pp. 103c-104a (CSA ii, pp. 106-109).
104 SN v, p. 421.
105 SN v, pp. 421, 425-426. On tañhā, see also Chapter 6, pp. 165-167.
106 SN v, pp. 421, 425-426.
107 SN v, pp. 421, 425-426.
Thus, the SN shows each truth in three ways, whereas the SA shows the four truths in each way. This way of teaching the *four noble truths* is called *three-turned, twelvefold* (tiparivaṭṭam dvādasākāraṁ 三轉十二行).\(^{109}\)

(c) The knowing of the *four noble truths*, as part of the practice is made clearer in SN 56.25 and its counterpart SA 384. The SN version records the Buddha as saying:\(^{110}\)

>Bhiksus, I declare that *extinction of the influxes* (āsavānaṁ khayaṁ) is in one who knows (jānato), who sees (passato), not in one who does not know, who does not see.

\(^{109}\) SN v, p. 422. T 2, pp. 103c-104a (CSA ii, pp. 106-107).

\(^{110}\) SN v, p. 434.
Bhiksus, in one who knows, who sees “this is suffering, this is the arising of suffering, this is the cessation of suffering, this is the way leading to the cessation of suffering,” there is extinction of the influxes.

The corresponding SA version states:111

If by a bhiksu the noble truth of suffering has been known, has been understood; the noble truth of the arising of suffering has been known, has been eliminated; the noble truth of the cessation of suffering has been known, has been attained; the noble truth of the way leading to the cessation of suffering has been known, has been cultivated, then such a bhiksu is called arhant, he has extinguished the influxes ...

The two versions differ in expression, but they say in common that knowing (wisdom) or seeing (insight) refers to knowing or seeing the four noble truths; and knowing or seeing is essential in the practice, leading the mind to liberation from the influxes.

For knowing or seeing the four noble truths, both traditions encourage the practice of concentrative meditation. In SN 56. 1 the Buddha says:112

Bhiksus, practise (bhavetha) concentration (samādhiṃ). The bhiksu who is concentrated (samāhito) knows (pajanati) [things] as they really are (yathābhūtam). And what does he know as they really are?

In this connection, he knows as it really is: this is suffering, this is the arising of suffering, this is the ceasing of suffering, this is the way leading to the ceasing of suffering.

Similarly, in SN 56. 2 he says “Bhiksus, apply yourselves to solitary meditation (paṭisallāne yogam āpajjatha).113 The corresponding SA 429 and 428 have almost the same content.114 Thus, both versions indicate that practising concentrative meditation is a means to knowing or seeing the four noble truths.

112 SN v, p. 414.
113 SN v, p. 414.
114 T 2, p. 112a-b (CSA ii, pp. 144-145).
(d) Regarding how to fully know the four noble truths, there is a disagreement between the two versions. SN 56. 30 (no SA counterpart) says that whoever sees (passati) one of the four noble truths also sees the rest of them.\textsuperscript{115} By contrast, SA 435-437 say that one must first fully know the noble truth of suffering, and then come to fully know the rest of them in order; they also say that one must come to fully know the four noble truths in sequence, step by step.\textsuperscript{116} SA 435 has no SN counterpart. The counterpart of SA 436-437 is SN 56. 44, but it states only that by fully knowing the four noble truths, one will make a complete end of suffering.\textsuperscript{117} Thus, the SN tradition indicates here that to know one of the four noble truths is to know the rest of them as well, whereas the SA tradition indicates that the four must be known in sequence.

(e) There are discourses in both versions of the saṁyukta that mention the teaching of the middle way (majjhimā paṭipadā)\textsuperscript{118} in connection with the four noble truths, namely SN 56. 11 (but not its counterpart SA 379), and SN 56. 8 = SA 408.\textsuperscript{119}

Conclusion

This chapter has examined the main teachings contained in the Māha-Vagga of SN and its counterpart Dao-pin Song (道品說) of SA. It has covered seven saṁyuktas corresponding to the bodhipakkhiyā dhammā, followed by a further four saṁyuktas on related topics. The comparison has revealed that, while most of the main teachings are shared, there do exist some unshared elements, which may reflect sectarian differences. The principal unshared elements between the two versions are as follows.

- The terms “great vehicle” (mahāyāna) and “bodhicitta” are found in SA 769 and SA 659 respectively, but not in their SN counterparts, SN 45. 4 and SN 48. 50 – see sections (1) and (4).
- In references to the seven factors of enlightenment some disagreements exist, though these possibly do not represent any significant sectarian division – see section (2).

\textsuperscript{115} SN v, pp. 436-437.
\textsuperscript{116} T 2, pp. 112c-113b (CSA ii, pp. 148-150).
\textsuperscript{117} SN v, pp. 452-453.
\textsuperscript{118} SN v, p. 421.
\textsuperscript{119} SN v, pp. 421, 418; T 2, p. 109a-b (CSA ii, p. 132); SA 379, the counterpart of SN 56. 11-12, makes no mention of the middle way (T 2, pp. 103c-104a; CSA ii, p. 107).
In respect of teachings on the *four noble truths*, the two versions differ in their presentation of them as *three-turned, twelvefold* (tiparivaṭṭaṁ dvādasākaraṁ 三 轉 十二行). Also, SN says that to know one of the *four truths* is likewise to know the rest of them, while SA says that the *four* must be known in order – see section (11).
CONCLUSION

This comparative study of the Sūtra-āṅga portion of the Pāli Saṃyutta Nikāya and the Chinese Saṃyukta-gāma (雜阿含經) has, among other things, identified which main teachings are shared by the two texts and which are unshared. The Saṃyuktas covered in Chapters 2 to 6 – the five aggregates, the sense spheres, feeling, the realms of nature, and causal condition – can be seen as generally concerned with theory or doctrine, whereas those covered in Chapter 7 – the noble eightfold way, the seven factors of enlightenment, the four stations of mindfulness, and so on – deal with practice, or the path. As regards these main teachings, the two versions have been shown to be largely in agreement, but some significant disagreements have also been found.

The specific similarities and differences identified need not be restated here. More significant is to note the efficacy of the method employed. It has been demonstrated how comparison of the two versions provides the means for distinguishing shared doctrinal components from unshared, and thus for distinguishing, with some confidence, between teachings that probably date from the period before the two schools diverged and teachings that developed subsequently. While the inferences that can be drawn from application of this methodological principle are not always unambiguous, it is clear that any study of the early phases of Buddhist doctrine ought to take account of the principle. Any attempt to identify the doctrines of early Buddhism ought to be based not only on the Pāli texts, but also on their Chinese counterparts.

The work presented here is therefore more than a study of important Buddhist teachings; it is a demonstration of how the comparative method employed here can help elucidate the relative antiquity of specific pieces of Buddhist teaching. To date, such comparison has been used by only a few researchers and only on a limited scale. It should become standard practice.

As regards its treatment of the SN and SA, this study has shown up several areas in which further research is particularly needed, namely the following.

(1) The comparative work has focused on the contents of each saṃyukta: the five aggregates, the sense spheres, and so on. Little attempt has been made here to bring these different topics together, to study their relationships to one another. There is clear evidence that in some cases close connections exist; for example, much of the material in the saṃyukta on sense spheres also has to do with causal condition. Further research into such connections should be undertaken.
(2) This study has been restricted to the Sūtra-aṅga portion of SN and SA. The other two aṅgas, Geya and Vyākaraṇa, despite their limited doctrinal content, deserve to be made the subjects of a similar study.

(3) The available fragmentary Sanskrit counterparts of portions of the Chinese SA have not been included in this study. Whether or not these extant Sanskrit texts represent the version of SA from which the Chinese translation was made, much might be revealed by including them in a more comprehensive comparative study.

(4) The structure of the Sūtra-aṅga portion of SN and SA bears certain resemblances to the structure of three Abhidharma books: the Pāli Vibhaṅga, the Abhidharma-dharmaskandha-pāda-śāstra (阿毘達磨法蘊足論) of the Sarvāstivāda, and the Śāriputra-abhidharma (舍利弗阿毘呌論) of the Dharmaguptaka school.1 These three Abhidharma works are thought to be descended from a common source text, dating from before the third council.2 It is therefore possible that that source text was based on the Sūtra-aṅga portion of the early SN/SA, having been intended as a systematic annotated summary of the teachings it contained. Comparative study of the five works might well clarify how their present structure has developed.

It is hoped that this study will attract more scholarly attention to the Chinese counterparts of the Pāli canonical books, with a view to advancing the study of early Buddhism. Comparative Pāli-Chinese study, such as that presented here, is clearly a key to understanding the relationships among the early Buddhist schools. Any attempt to identify the teachings of “original Buddhism” must entail comparison of all available sectarian texts. The Pāli Saṃyutta Nikāya and the Chinese Saṃyuktāgama are particularly important, given the probably central position of the ancestral SN/SA in the formation of the early Buddhist canon. The principal contribution of the present study is, therefore, to have demonstrated the effectiveness of such comparative study, and to have made accessible some of the more important doctrinal information it reveals.

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1 Or at least of some Sthavira school other than the Pāli and Sarvāstivāda. See Appendix 2, which shows how the Sūtra-aṅga topics of SA/SN match those of the Abhidharma texts.
APPENDIX 1. TABLES OF THE DISTRIBUTION OF THE THREE ÁNGAS IN SA AND IN SN
(For explanations of the tables see Chapter 1, pp. 16-18)

Table 1: Distribution of the three ángas in the reconstructed SA¹

(1) 五陰説 (Wuyin Song “Five Aggregates Section”):

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<th>相應 (Xiangying “Saṃyukta”)</th>
<th>Fascicle and discourse Numbers in Taishō Tripiṭaka (vol. 2)</th>
<th>Fascicle and discourse Numbers in Foguang Tripiṭaka (vols. 1-4)</th>
<th>Áṅga (Classification)</th>
<th>Total of discourses</th>
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<td>陰相應 (Yin Xiangying)</td>
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<td>fascicle 1, discourses 1-32</td>
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<td>3, 59-87</td>
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<td>2, 33-58</td>
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<td>5, 103-110</td>
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<tr>
<td>羅陀相應 (Luotuo X.)</td>
<td>6, 111-129, *130-132</td>
<td>6, 113-131, *132-134</td>
<td>Vyākaraṇa (Tathāgata)</td>
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<tr>
<td>見相應 (Jian X.)</td>
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<td>7, 139-171</td>
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<tr>
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<td>7, 172-187</td>
<td>7, 174-189</td>
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<td>16</td>
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1 Cf. Formation, pp. 676-683; CSA i, “RESA”, pp. 44-52; FSA (Foguang Tripiṭaka, SA) i, pp. 9-12; and Akira Mukai, “The Vastusāṃgrahāṇī”, pp. 18, 27-41 (see Introduction, p. 9, note 31).

2 The three discourses marked * are set apart as 斷知相應 (Duanzhi X.) in FSA, but not in CSA. See CSA iii, pp. 492-493. Cf. CSA i, “RESA”, p. 49; CSA iii, pp. 513-530.
(2) 六入處誦 (Liuruchu Song “Six Sense Spheres Section”):

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<th>入處相應</th>
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<tr>
<td>(Ruchu X.)</td>
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<td>8, 188-229</td>
<td>8, 190-231</td>
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<td>11, 273-282</td>
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<td>13, 304-342</td>
<td>12, 282-320</td>
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(3) 雜因誦 (Zayin Song “Causal Condition Section”):

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<td>(Yinyuan X.)</td>
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<td>16, 407-443</td>
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<td>21, 559-565</td>
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3 The eight discourses marked * are set apart as 食相應 (Shi X.) in FSA, but not in CSA. See CSA ii, pp. 88-97. Cf. CSA i, "RESA", p. 50; Formation, p. 688.
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<td>修證相應 (Xiuzheng X.)</td>
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<td>(4) 道品誦 (Dao-pin Song “Path Section”⁵):</td>
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<td>24, 619-653</td>
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<td>27, 712-747</td>
<td>27, 724-759</td>
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⁴ Fascicle 23, 604 is from Aṣokādāna, not part of SA. In Foguang Tripiṭaka it is moved to Appendix I.
⁶ Fascicle 25, 640-641 are from Aṣokādāna, not part of SA. In Foguang Tripiṭaka they are moved to Appendix II.
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<td>雜相應 (Za X.)</td>
<td>34,980-992</td>
<td>35,972-984</td>
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<tr>
<td>聲喻相應 (Piyu X.)</td>
<td>47,1246-1264</td>
<td>36,990-1008</td>
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</table>

Vyākaraṇa (Tathāgata)
### (5) 八衆誦 (Bazhong Song “Eight Assemblies Section”):

<table>
<thead>
<tr>
<th>比丘相應 (Biqiu X.)</th>
<th>38, 1062-1080</th>
<th>38, 1050-1068</th>
<th>Geya</th>
</tr>
</thead>
<tbody>
<tr>
<td>39, 1081-1083</td>
<td>39, 1069-1071</td>
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<td></td>
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<tr>
<td>魔相應 (Mo X.)</td>
<td>39, 1084-1103</td>
<td>39, 1072-1091</td>
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<tr>
<td>40, 1104-1120</td>
<td>40, 1092-1108</td>
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<td>帝釋相應 (Dishi X.)</td>
<td>46, 1222-1225</td>
<td>41, 1109-1112</td>
<td></td>
</tr>
<tr>
<td>46, 1226-1240</td>
<td>41, 1112-1127</td>
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<td></td>
</tr>
<tr>
<td>剎利相應 (Chali X.)</td>
<td>42, 1145-1150</td>
<td>42, 1128-1133</td>
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<tr>
<td>婆羅門相應 (Poluomen X.)</td>
<td>43, 1147-1161</td>
<td>44, 1162-1171</td>
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<td>4, 88-102</td>
<td>44, 1178-1187</td>
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<tr>
<td>梵天相應 (Fantian X.)</td>
<td>44, 1188-1197</td>
<td>44, 1172-1181</td>
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</tr>
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<td>45, 1198-1207</td>
<td>45, 1182-1191</td>
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<tr>
<td>拘翼舍相應 (Biquni X.)</td>
<td>45, 1208-1221</td>
<td>45, 1192-1205</td>
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<td>46, 1206-1207</td>
<td>46, 1208-1235</td>
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<td></td>
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<tr>
<td>諸天相應 (Zhutian X.)</td>
<td>22, 576-603</td>
<td>47, 1236-1263</td>
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<td>22, 1267-1293</td>
<td>48, 1264-1290</td>
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<td>49, 1294-1318</td>
<td>49, 1291-1315</td>
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<tr>
<td>夜叉相應 (Yecha X.)</td>
<td>49, 1319-1324</td>
<td>49, 1316-1321</td>
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<td>50, 1325-1330</td>
<td>50, 1322-1327</td>
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<tr>
<td>林相應 (Lin X.)</td>
<td>50, 1331-1362</td>
<td>50, 1328-1359</td>
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</table>
Table 2: Distribution of the three aṅgas in SN

(1) Sagātha Vagga (Verse Section):

<table>
<thead>
<tr>
<th>Saṃyutta</th>
<th>Discourse Numbers in PTS edition (vols. 1-5)</th>
<th>Aṅga (Classification)</th>
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<tbody>
<tr>
<td>1. Devatā Saṃyutta</td>
<td>1-81</td>
<td>Geyya</td>
</tr>
<tr>
<td>2. Devaputta S.</td>
<td>1-30</td>
<td></td>
</tr>
<tr>
<td>3. Kosala S.</td>
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<tr>
<td>4. Māra S.</td>
<td>1-25</td>
<td></td>
</tr>
<tr>
<td>5. Bhikkhunī S.</td>
<td>1-10</td>
<td></td>
</tr>
<tr>
<td>6. Brahma S.</td>
<td>1-15</td>
<td></td>
</tr>
<tr>
<td>7. Brāhmaṇa S.</td>
<td>1-22</td>
<td></td>
</tr>
<tr>
<td>8. Vaṅgīsa-thera S.</td>
<td>1-12</td>
<td></td>
</tr>
<tr>
<td>9. Vana S.</td>
<td>1-14</td>
<td></td>
</tr>
<tr>
<td>10. Yakkha S.</td>
<td>1-12</td>
<td></td>
</tr>
<tr>
<td>11. Sakka S.</td>
<td>1-25 8</td>
<td></td>
</tr>
</tbody>
</table>

(2) Nidāna Vagga (Causal Condition Section):

| Nidāna S.         | 1-93                                       | Sutta                  |
| 13. Abhisamaya S.  | 1-11                                       | Veyyākaraṇa (Tathāgata) |
| 14. Dhātu S.       | 1-39                                       | Sutta                  |
| 15. Anamatagga S.  | 1-20                                       | Veyyākaraṇa (Tathāgata) |
| 16. Kassapa S.     | 1-13                                       |                        |
| 17. Lābhassakkāra S.| 1-43 9                                    |                        |
| 18. Rāhula S.      | 1-22                                       |                        |
| 19. Lakkhanā S.    | 1-21                                       | Veyyākaraṇa (Sāvaka)   |

8 SN 11. 3 is the counterpart of SA 981, which belongs to Vyākaraṇa (Tathāgata) (CSA iii, pp. 688-689).
9 SN 17. 35-36 are counterparts of SA 1064, which belongs to Geya (CSA iii, p. 3).
### Appendix 1

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>20. Opamma S.</td>
<td>1-12</td>
<td>Veyyākaraṇa (Tathāgata)</td>
</tr>
<tr>
<td>21. Bhikkhu S.</td>
<td>1-12</td>
<td>Geyya</td>
</tr>
</tbody>
</table>

(3) Khandha Vagga (Aggregates Section):

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>22. Khandha S.</td>
<td>1-158</td>
<td>Sutta</td>
</tr>
<tr>
<td>23. Rādha S.</td>
<td>1-46</td>
<td>Veyyākaraṇa (Tathāgata)</td>
</tr>
<tr>
<td>24. Diṭṭhi S.</td>
<td>1-96</td>
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<tr>
<td>25. Okkantika S.</td>
<td>1-10</td>
<td></td>
</tr>
<tr>
<td>26. Uppāda S.</td>
<td>1-10</td>
<td></td>
</tr>
<tr>
<td>27. Kīleśa S.</td>
<td>1-10</td>
<td></td>
</tr>
<tr>
<td>28. Sāriputta S.</td>
<td>1-10</td>
<td>Veyyākaraṇa (Sāvaka)</td>
</tr>
<tr>
<td>29. Nāga S.</td>
<td>1-50</td>
<td>Veyyākaraṇa (Tathāgata)</td>
</tr>
<tr>
<td>30. Supaṇṭha S.</td>
<td>1-46</td>
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</tr>
<tr>
<td>31. Gandhābbaṇḍaya S.</td>
<td>1-112</td>
<td></td>
</tr>
<tr>
<td>32. Valāha S.</td>
<td>1-57</td>
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</tr>
<tr>
<td>33. Vacchagottā S.</td>
<td>1-55</td>
<td></td>
</tr>
<tr>
<td>34. Jhāna S.</td>
<td>1-55</td>
<td></td>
</tr>
</tbody>
</table>

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10 SN 20. 9 is the counterpart of SA 1083, which belongs to Geyya (CSA iii, pp. 28-29).
11 CSA i, “RESA” p. 56; Formation, p. 701. SN 21. 1-2 do not contain verses, and SN 21. 1 and 3 are counterparts of SA 501 and 503, which belong to Vyākaraṇa (Śrāvaka) (CSA iii, pp. 397-400).
12 SN 22. 3-4 are counterparts of SA 551-552, which belong to Vyākaraṇa (Śrāvaka) (CSA iii, pp. 441-443). SN 22. 87-88 are counterparts of SA 1265 and 1024, which belong to Vyākaraṇa (Tathāgata) (CSA iii, pp. 725-728, 732-733).
### (4) Saḷāyatana Vagga (Six Sense Spheres Section):

<table>
<thead>
<tr>
<th></th>
<th>Title</th>
<th>Pages</th>
<th>Notes</th>
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</thead>
<tbody>
<tr>
<td>35.</td>
<td>Saḷāyatana S.</td>
<td>1-207</td>
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<tr>
<td>36.</td>
<td>Vedanā S.</td>
<td>1-29</td>
<td></td>
</tr>
<tr>
<td>37.</td>
<td>Mātugāma S.</td>
<td>1-34</td>
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</tr>
<tr>
<td>38.</td>
<td>Jambukhādaka S.</td>
<td>1-16</td>
<td>Veyyākaraṇa (Tathāgata)</td>
</tr>
<tr>
<td>39.</td>
<td>Sāmaṇḍaka S.</td>
<td>1-16</td>
<td>Veyyākaraṇa (Sāvaka)</td>
</tr>
<tr>
<td>40.</td>
<td>Moggallāna S.</td>
<td>1-15</td>
<td></td>
</tr>
<tr>
<td>41.</td>
<td>Citta S.</td>
<td>1-10</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>Gāmaṇi S.</td>
<td>1-13</td>
<td>Veyyākaraṇa</td>
</tr>
<tr>
<td>43.</td>
<td>Asaṁkhata S.</td>
<td>1-44</td>
<td>Veyyākaraṇa (Tathāgata)</td>
</tr>
<tr>
<td>44.</td>
<td>Avyākata S.</td>
<td>1-11</td>
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</table>

### (5) Mahā Vagga (Great Section):

<table>
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<th>Title</th>
<th>Pages</th>
<th>Notes</th>
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<tbody>
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<td>45.</td>
<td>Magga S.</td>
<td>1-180</td>
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<tr>
<td>46.</td>
<td>Bojjhanga S.</td>
<td>1-175</td>
<td></td>
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<tr>
<td>47.</td>
<td>Satipaṭṭhāna S.</td>
<td>1-102</td>
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<tr>
<td>48.</td>
<td>Indriya S.</td>
<td>1-185</td>
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<tr>
<td>49.</td>
<td>Sammappadhāna S.</td>
<td>1-54</td>
<td></td>
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<tr>
<td>50.</td>
<td>Bala S.</td>
<td>1-110</td>
<td></td>
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<tr>
<td>51.</td>
<td>Iddhipāda S.</td>
<td>1-86</td>
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</tr>
<tr>
<td>52.</td>
<td>Anuruddha S.</td>
<td>1-24</td>
<td>Veyyākaraṇa (Sāvaka)</td>
</tr>
<tr>
<td>53.</td>
<td>Jhāna S.</td>
<td>1-54</td>
<td>Veyyākaraṇa (Tathāgata)</td>
</tr>
</tbody>
</table>

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13 SN 35. 74-75 and 87 are counterparts of SA 1025-1026 and 1266, which belong to Vākaraṇa (Tathāgata) (CSA iii, pp. 733-736, 728-730).

14 SN 36. 7-8 and 21 are counterparts of SA 1028-1029, and SA 977, which belong to Vākaraṇa (Tathāgata) (CSA iii, pp. 736-738; 677-679).

15 SN 47. 12 is the counterpart of SA 498, which belongs to Vākaraṇa (Śrāvaka) (CSA iii, pp. 391-393). SN 47. 30 is the counterpart of SA 1038, which belongs to Vākaraṇa (Tathāgata) (CSA iii, pp. 745-746).

16 SN 51. 15 is the counterpart of SA 561, which belongs to Vākaraṇa (Śrāvaka) (CSA iii, p. 453).
Seventeen discourses in SN 55. 1-75 have SA counterparts, which belong to Vyākaraṇa (Tathāgata), namely, SN 55. 54, 48, 36, 50, 46, 31-32, 41 = SA 1122-1125, 1127, 1131, 1133-1134 (CSA iii, pp. 563-568); SN 55. 21-24, 37 = SA 930, 935-936, 927 (CSA iii, pp. 624-625, 630-632, 621-622); SN 55. 27, 53, 3 = SA 1031, 1033-1034 (CSA iii, pp. 740-744); and SN 55. 7 is the counterpart of SA 1044 (CSA iii, pp. 756-757).
APPENDIX 2. CONTRAST TABLE OF SŪTRA AṄGA PORTION (SA/SN) AND THE THREE EARLY ABHIDHARMAS (DHARMASKANDHA, VIBHAṄGA, AND ŚĀRIPUTRA-ABHIDHARMA)

<table>
<thead>
<tr>
<th>SA¹</th>
<th>SN</th>
<th>Dharmaskandha²</th>
<th>Vibhaṅga³</th>
<th>Śāriputra-⁴</th>
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</thead>
<tbody>
<tr>
<td>skandha</td>
<td>22. khandha</td>
<td>19. skandha</td>
<td>1. khandha</td>
<td>1.3. skandha</td>
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<tr>
<td>āyatana</td>
<td>35. saḷāyatana</td>
<td>18. āyatana</td>
<td>2. āyatana</td>
<td>1.1. āyatana</td>
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<tr>
<td>pratītyasamutpāda</td>
<td>12. nidāna</td>
<td>21. pratītyasamutpāda</td>
<td>6. paccayākāra</td>
<td>2.5. pratītyasamutpāda</td>
</tr>
<tr>
<td>satya</td>
<td>56. sacca</td>
<td>10. āryasatya</td>
<td>4. sacca</td>
<td>1.4. āryasatya</td>
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<tr>
<td>dhātu</td>
<td>14. dhātu</td>
<td>20. dhātu</td>
<td>3. dhātu</td>
<td>1.2. dhātu</td>
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<tr>
<td>vedanā</td>
<td>36. vedanā</td>
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<td>smṛtyupasthāna</td>
<td>47. satipaṭṭhāna</td>
<td>9. smṛtyupasthāna</td>
<td>7. satipaṭṭhāna</td>
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<td>8.</td>
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<td>51. iddhipāda</td>
<td>8. rddhipāda</td>
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<td>2.8. rddhipāda</td>
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<td>17. indriya</td>
<td>5. indriya</td>
<td>1.5. indriya</td>
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<td>46. bojjhaṅga</td>
<td>15. bodhyaṅga</td>
<td>10. bojjhaṅga</td>
<td>1.6. bodhyaṅga</td>
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<td>2.10 mārga</td>
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<td>14. sikkhāpada</td>
<td>1.10. upāsaka</td>
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<td>3. avetyaprasāda</td>
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<td>12. jhāna</td>
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<td>13. appamaṇṇa</td>
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1 SA as on p. 19 (Chapter 1) and Appendix 1.
3 Pāli tradition.
<table>
<thead>
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<th>Appendix 2</th>
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<tr>
<td>15. paññasabhīdā</td>
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<td>5. pratipada</td>
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<tr>
<td>6. āryavamśa</td>
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</tr>
<tr>
<td>13. ārūpya</td>
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</tr>
<tr>
<td>16. kṣudravastuka</td>
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<td>1.7. akuśalamūla</td>
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<td>1.8. kuśalamūla</td>
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<td>1.9. mahābhūta</td>
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<td>2.2. karma</td>
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<td>2.3. pudgala</td>
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<td>2.4. jñāna</td>
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<td>2.11. kleśa</td>
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<td>3.1. saṃgraha</td>
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<td>3.2. saṃprayoga</td>
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<td>4.1. pratyāya</td>
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<td>4.2. hetu</td>
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<td>4.3. nāmarūpa</td>
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<tr>
<td>4.4. saṃyojana</td>
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<td>4.5. saṃskāra</td>
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<tr>
<td>4.6. sparśa</td>
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<tr>
<td>4.7. citta</td>
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<td>4.8. 10 akuśalāḥ karmapathāḥ</td>
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<tr>
<td>4.9. 10 kuśalāḥ karmapathāḥ</td>
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</table>
## APPENDIX 3. SA: CHINESE-SANSKRIT-PĀLĪ-TIBETAN COUNTERPARTS

<table>
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<tr>
<th>Chinese #</th>
<th>Sanskrit(^1)</th>
<th>Pāli</th>
<th>Tibetan(^2)</th>
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</thead>
<tbody>
<tr>
<td>30 (CSA i, pp. 38-39)</td>
<td>Poussin 1907</td>
<td>SN 22. 49</td>
<td></td>
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<tr>
<td>232 (CSA i, pp. 276-277)</td>
<td>Lamotte 1973</td>
<td>SN 35. 85</td>
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<tr>
<td>252 (CSA i, pp. 302-304)</td>
<td>Hoernle 1916; Waldschmidt 1957c, 1958, 1959b</td>
<td>SN 35. 69</td>
<td></td>
</tr>
<tr>
<td>253 (CSA i, pp. 305-308)</td>
<td>Waldschmidt 1980a</td>
<td>SN 35. 133</td>
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<tr>
<td>283 (CSA ii, pp. 5-6)</td>
<td>Waldschmidt 1957a, b; Tripāṭhī 1, 1962</td>
<td>SN 12. 57 (cf. 55-56)</td>
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<tr>
<td>284 (CSA ii, pp. 6-7)</td>
<td>Tripāṭhī 2</td>
<td>SN 12. 58-59</td>
<td></td>
</tr>
<tr>
<td>285 (CSA ii, pp. 8-9)</td>
<td>Tripāṭhī 3</td>
<td>SN 12. 53-54 (cf. SN 12. 10)</td>
<td></td>
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<tr>
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